

Church 1927

African Orthodox.

BROOKLYN TIMES

JUL 5 1927

CONSECRATION RITES OF COLORED BISHOPS

African Orthodox Church In-
stalls at Academy.

Elaborate services for the consecration of two bishops of the African Orthodox Church six years ago, Orthodox Church of New York, Inc., and the assistant bishop's being were held Sunday morning at the the St. Rev. William E. Robert- Academy of Music. Nearly 1,500 son, bishop of Florida, and the persons, mostly from this borough, Rt. Rev. Arthur Stanley Trotman, attended the exercises. bishop of Massachusetts.

The newly elected bishops were the Rev. Canon G. S. A. Brooks of All the United States operating in Af- Saints Church and Community Cen- ter, 135 Willoughby st., and the Rev. Canon, J. C. Van Loo of St. Gabriel's Church, Manhattan, who were made bishops of Brooklyn and New York, respectively, at the Synod held on May 18.

The Most Rev. F. E. J. Lloyd, archbishop and metropolitan of the American Catholic Church, was the consecrator, while the Rt. Rev. Dr. Reginald Grant Barrow, senior bishop of the African Orthodox Church of New York, Inc., was co-consecrator.

The morning sermon was preached by Dr. Barrow, who dwelt on the importance of ecclesiastical leadership. The need of religion, the need of capable leadership, the duty of those who are instructed to follow carefully the correct teachings and to give willing obedience to moral discipline, were discussed by the speaker.

At the evening services Archbishop Lloyd spoke.

Native African Bishop

In New York On First

Trip From Native Land

The Very Rev. Daniel William Alexander, D.D., native of South Africa, bishop of the African Orthodox Church, arrived in this city on Tuesday, August 23, on the S. Olympia, and was received at the pier by the White Star Line by Archbishop George Alexander McGuire and a committee of clergymen and laymen.

Dr. Alexander has never before travelled out of Africa. Three years ago he became identified through correspondence, with the African Orthodox Church, and was appointed vicar general to the Primate Archbishop McGuire with commission to establish congregations of that faith in his native

land. He has been so successful that there are now about twenty congregations and fifteen ministers under his direction in Cape Colony, Pretoria and the Transvaal.

He will be consecrated as the first bishop of South Africa at the seventh General Synod of the African Orthodox Church to be held

in Boston, September 7-12, the

consecrator being Archbishop Mc-

Guire who founded the African

Orthodox Church of New York, Inc.

and the assistant bishop's being

were held Sunday morning at the

St. Rev. William E. Robert-

Academy of Music. Nearly 1,500 son, bishop of Florida, and the

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The newly elected bishops were the

Rev. Canon G. S. A. Brooks of All the United States operating in Af-

rica have without exception, or-

ganized and sent American Negroes

to be bishops of their work in Af-

rica, but the policy of the African

Orthodox Church, inspired by the

statesmanship of Archbishop Mc-

Guire, is to raise up episcopal

leaders of native birth in South

and West Africa.

On September 28, the new Afri-

can bishop will be presented to the

New York public at Imperial Elks'

Auditorium where a grand ban-

quet and reception will be held in

his honor.

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Church - 1927

Annual Convention of the Baha'i's of the United States and Canada.

ELECT LOUIS GREGORY TO B'hai BOARD

Convention Takes on New Attitude

thinkers among the American followers of the cause, and has frequently been placed on the program of Baha'i congresses in the larger cities.

Mr. Gregory was elected member of the National Baptist assembly by delegates representing Baha'i groups in 42 cities of the United States and Canada, by far the greater proportion of whose members are of the white race. The convention devoted much time to consideration of the interracial problem in America. Abdu'l-Baha before his ascension having warned his followers that this constituted the gravest situation confronting the American people, stating that any outbreak between the various racial elements in the United States might be seized as an opportunity by hostile nations, with the result that the country could be plunged into real disaster.

WOULD FURTHER RACIAL AMITY

Montreal, Canada.—The spirit of Abdu'l-Baha spoke in public on this racial amity existing among members subject while visiting the United States in 1912, more especially at Howard university and at the annual congress of the National Association for the Advancement of Colored People which was held that year in Chicago. The principal effort made by American Baha'i's to further racial amity has been through a series of interracial amity congresses held since 1921 in Washington, D. C., New York, Springfield, Mass., Philadelphia and Dayton, Ohio.

The Baha'i attitude toward the general racial problem of the world is based upon the fundamental principle promulgated by Baha'u'llah of the oneness of mankind. Two conditions were laid down by Abdu'l-Baha in his address at Howard university as requisites leading to this ideal in America: justice and cordiality upon the part of whites, and gratitude on the part of the Colored race for participation in a civilization which has permitted them to develop with a rapidity scarcely paralleled in history.



Louis Gregory

Long prominent in the Baha'i movement, Mr. Gregory is a graduate of Fisk university and holds the degree of LL.B. from Howard university, and for some time practiced law in the District of Columbia. In 1911 he visited Egypt and the holy land on account of his interest in the Baha'i teachings of racial amity, religious unity and world peace. While there, Mr. Gregory received important information and instructions from Abdu'l-Baha concerning the urgency of effort for racial accord in the United States, and from that time has dedicated himself exclusively to the Baha'i ideals.

HAS TRAVELED MUCH FOR BAHAI GROUP

During the past 18 years Mr. Gregory in his capacity as a Baha'i teacher and lecturer has journeyed constantly in the United States, and has appeared before innumerable audiences in universities, churches and liberal centers. He is recognized by his Baha'i associates as one of the most effective speakers and scholarly

MAY 8 1927

Colored Methodists Are Dry

Representatives of 100,000 in New Jersey Unanimously Adopt Resolutions at Conference.

More than 100,000 colored persons of New Jersey, represented in the fifty-fourth annual conference of the New Jersey Annual Conference of the African Methodist Episcopal Church, resolved unanimously in St. Mark's M. E. Church, Communipaw avenue, Jersey City, yesterday, to oppose any Presidential candidate, despite his political affiliations, who is opposed to strict enforcement of the Volstead act.

Embodying in the resolution was a phrase which committed the delegates to a more rigid enforcement not only of the Volstead act, but also of any statute dealing with the crime laws of the State and nation. It was further pointed out by Bishop P. A. Wallace, the presiding officer, that the colored people of New Jersey will strenuously oppose Governor Smith of New York or any other Presidential aspirant who has "wet" leanings.

The conference, attended by more than 10,000 persons, pledged more than \$800 for the relief of sufferers in the Mississippi River valley, and also decided to appropriate \$3,810 toward the foundation of Livingstone College.

Bishop Wallace, an austere-appearing clergyman, directed the entire conference, which began last Wednesday, and passed upon the various appointments in the Camden and Jersey City districts, which practically embrace the entire State. Rev. William M. Langford was appointed presiding elder of the Jersey City district.

Rev. J. M. Hoggard, pastor of St. Mark's A. M. E. Zion Church, was reappointed to the same pastorate. Other appointments in Hudson and Bergen Counties were as follows: Rev. Joseph Garner to Ridgewood, Rev. W. B. Baker to Englewood, Rev. Thomas T. Taylor to St. Peter's in Bayonne, and Florence Randolph in charge of the Jersey City missions. Harvey Lambert, of Jersey City, was ordained a presiding elder.

MISSING "BUST" FOUND IN THE EXPRESS OFFICE

Bronze Likeness Of Bishop Henry Turner Absent At Unveiling

A. M. E. OFFICIALS DECLARED IT STOLEN

Investigation Proves It Had Never Been Delivered By Express Co.

MEMPHIS, Tenn.—The mystery of the missing bust of Bishop Henry M. Turner has been solved.

A great hue and cry went up all over the country two weeks ago, when members of the Mite Missionary Society in Atlanta, Georgia, here, unveiled what was to have been the bust of the late Bishop Turner, who was called the church's greatest missionary.

The canvas was pulled aside and there was no bust. The audience and detectives sought to locate the stolen bronze.

According to Dr. T. O. Fuller, President of Howe College, detectives finally located ~~the bust in the express office~~ here. Here is the full explanation:

"When the bust arrived at the express office, cards were sent to the pastor, who acted as host to the conference, informing him of the same. It was later delivered to his house, and not having sufficient money for the charges, the pastor let the bust be returned to the express office.

"Later, he turned the bust notices, together with the notices of other packages, over to the President of the conference. She sent one of the cards to the express office and the messenger brought a package of books, which was placed on the platform. This package was thought by the delegates to be the bust. The package later disappeared, and it became general rumor that the bust had been stolen.

"Detectives were employed, and in their investigation they asked for any notices that had been sent from the express office. The President found the notice in her bag, and detectives went to the express office and found the bust, which had never been delivered.

"It is true that there was some opposition to paying \$600 for the bust, which was the basis for the rumor that it had been stolen. It has also been suspected that there were some political matters which started the agitation concerning the bust. Some thought it might have been used to create sentiment in favor of the President's re-election."

VALDOSTA, GA., July 28

JUL 28 1927

Colored S. S. Meeting At St. Timothy Church

The Valdosta District Sunday School Convention is now in session at St. Timothy A. M. E. Church, West Hill Ave.

Ministers and delegates and other church workers are here from all over the District, and many others from the other Districts of the South Georgia Conference, hundred or more have already arrived.

This meeting will last the entire week until Sunday night.

Thursday night will be one of much interest as a special programme will be rendered which will be quite pleasing to all who may attend. Prof. C. G. Wiley, Dean of Morris Brown University will also be here to address the Convention. Our white friends are invited.

Friday at 12 o'clock Presiding Elder Curry of the M. E. Church South will speak or preach and tell some of great treat.

Sunday will be also a high day when we will be favored with the

Greatest Talent of our group, everybody is most cordially invited.

Presiding Elder Walton, is extremely popular with all as they love and admire him, he thinks like others that much lasting good will be accomplished at this meeting.

MUNUMENT DIS- APPEARS BEFORE UNVEILING TIME

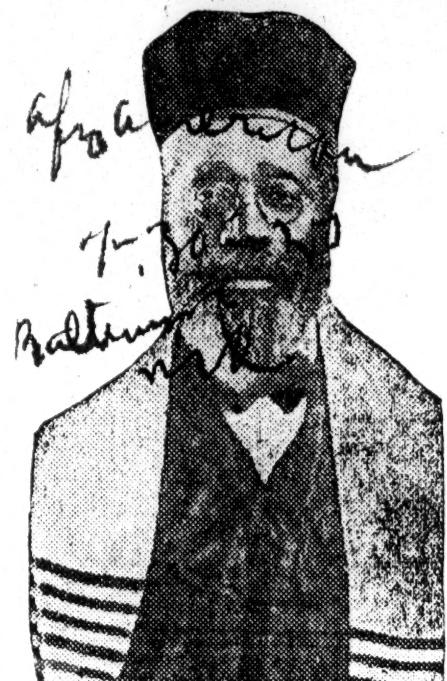
Memphis, Tenn., July 27.—(Bp A. N. P.)—Consternation reigned in the convention of the Woman's Home and Foreign Missionary Society of the A. M. E. Church here Thursday, when it was discovered that the memorial to Bishop ~~Henry~~ ^{Turner} ~~Turner~~, which was to be unveiled on that day had been stolen.

The memorial, which was a bust of the ~~Bishop~~ ^{Turner} ~~Turner~~, who had founded the society, had ~~been~~ ^{been} ~~reposed~~ ^{reposed} in the entrance of the Booker T. Washington High School, carefully draped, and was to be unveiled Thursday with appropriate memorial services. When the committee went for it, the bust had disappeared and the unveiling was postponed. Bishop William Decker Johnson expressed the opinion that the memorial had been taken by an "opposing faction."

In praising the founder of the society, Bishop Johnson declared that "Bishop Turner was the greatest bishop our race had produced. He suffered and sacrificed for the church, and in the early sixties travelled in the North, West, East and South to see that the A. M. E. Church was firmly established."

At the closing session Mrs. M. L. Hughes was elected president and was awarded a silver loving cup by the convention for the splendid work she has accomplished.

SEEKS LOST TRIBES



Robbie Siege, newly made colored Jewish prelate of N. Y. who says his mission is to reunite the two lost tribes of Israel.

DR. J. C. CALDWELL ELECTED PRESIDENT OF THE NATIONAL CHRISTIAN EDUCATION ASSOCIATION

Dr. Julian C. Caldwell, Editor of the Sunday School Literature of the A. M. E. Church, was elected president of the National Christian Education Association at its charter meeting held in Cincinnati, Ohio, Wednesday, June 29.

The Association is national and interdenominational for the study of life's situations, problems, the needs of the Negro that may be met by a program of Christian Education, Social Service and for the promotion of the same.

Church-1927

OFFICIAL FAMILY THE A. M. E. CHURCH

Bishops according to seniority as Editor A. M. E. Church Review, 631
Bishops. Fine St., Philadelphia, Pa.

Bishop H. B. Parks, (active senior) Mr. Ira T. Bryant, (of Alabama),
3312 Calumet St., Chicago, Ill. Secretary Sunday School Union,
Bishop J. S. Flipper, 401 Houston Nashville, Tenn.

St. Atlanta, Ga. Rev. S. J. Johnson (of Texas), Sec-
Bishop J. A. Jones, 1412 N. 18th retary Church Extension Society, 535
St., Philadelphia, Pa. 14th St., N. W., Washington, D. C.

Bishop W. H. Heard, 1426 Rockland Rev. G. W. Allen (of Alabama) Editor
St., Philadelphia, Pa. Southern Christian Recorder, A

Bishop John Hurst, 1803 McColloch M. E. Sunday School Union, Nash-
St., Baltimore, Md. ville, Tenn.

Bishop J. H. Jones, Wilberforce, Rev. J. D. Barksdale (of Missouri),
Ohio. *Jonathan Christian Recorder* Editor Western Christian Recorder,

Bishop J. M. Conner, (retired), 1954 N. 6th St., Kansas City, Kans.
1519 Fulaski St., Little Rock, Ark. Rev. S. S. Morris (of Virginia),

Bishop W. W. Beckett, 378 Cumber- Secretary Allen Christian Endeavor
land St., Brooklyn, N. Y. League, A. M. E. Sunday School

Bishop I. N. Ross, 1616 15th St., N. Union, Nashville, Tenn.
W., Washington, D. C. Rev. W. H. H. Butler, Historiogra-

Bishop W. D. Johnson, Plains, Ga. pher, 517 Winfield St., Pittsburgh, Pa.

Bishop A. J. Carey, 3428 Vernon Prof. C. H. Johnson, Secretary
Ave., Chicago, Ill. *2-17-27* Laymen's Missionary Movement, Wil-

Bishop W. Sampson Brooks, Monro- berforce, Ohio.
via, Liberia, West Africa, Home ad- Rev. J. C. Caldwell, (of Missouri),
dress 1405 Argyle Ave., Baltimore. Editor Sunday School Literature, A.

Md. *Nashville* M. E. Sunday School Union, Nash-
ville, Tenn.

Bishop W. T. Vernon, 343 Jose- phine St., Detroit, Mich. Rev. R. S. Jenkins, (of Louisiana),

Bishop W. A. Fountain, 410 Hous- ton St., Atlanta, Ga. Secretary General Conference, Flora

Bishop A. L. Gaines, 1522 McCol- loch, St., Baltimore Md. Rt. Rev. J. S. Flipper, Bishop of Ga.

Bishop R. C. Ransom, 402 8th Ave., South, Nashville, Tenn. Rev. T. L. Linton, D. D., F. E.

H. J. Peebles, Pastor.

Bishop J. A. Greggs, Hanover St., Capetown, South Africa.

GENERAL OFFICERS

According to seniority of the office each represents.

Rev. D. M. Baxter, (of S. C.) General Business Manager, 631 Pine St., Philadelphia, Pa.

Rev. R. R. Wright, (of Georgia) Editor Christian Recorder, 631 Pine St., Philadelphia, Pa.

Rev. E. H. Coit, (of South Carolina) Secretary of Missions, 62 Bible House, New York.

Prof. John R. Hawkins, (of North Carolina) Financial Secretary, 1541 14th St., N. W., Washington, D. C.

Prof. A. S. Jackson, (of Texas), Secretary of Education, Waco, Tex.

Rev. J. G. Robinson (of Georgia),

14 states, as well as from Africa, were in attendance. The faculty and student body voted to request delegates to be instructed to ask the General Conference to return Bishop Flipper and President Lewis to this state for another four years.

Under the direction of Professor Frederick Hall, musical director of the university, singing by 500 trained voices was a feature of the program.

The size of the St. James congregation has increased, members are seizing the opportunity to buy a new church home.

Walter Bouteil is leading a group of business men and clergy who are assisting the St. James congregation in the purchase of the church. Contributions to the new church fund may be made payable to Mr. Bouteil, who is acting as treasurer for the fund.

Rev. C. R. Waters is pastor of the church.

JOURNAL
MINNEAPOLIS, MINN.

JAN 30 1927

FIRST NEGRO CHURCH TAKES LARGER HOME

.. James Methodist, Formed 57
Years Ago, Buys Luth-
eran Building

Fifty-seven years ago, just four years after the Civil war, Minneapolis' first Negro congregation was founded. Today the same church, the St. James African Methodist, was completing preparations to enter the church at Fourteenth avenue S. and Fourth street which the St. Paul's Lutheran congregation vacated three weeks ago.

One member of the original congregation of five is still alive and a member of the church. He is Isaac Newton who 57 years ago attended the first prayer meeting at which plans for the church were made.

Started in St. Anthony St. James has had many churches and they have been situated in almost every part of the city. The first church was purchased in 1869 and stood at Sixth avenue SE and Second street. Then a hall was occupied for several years until a new church was built by the congregation. Both of these churches were in the district which was originally called St. Anthony.

As the center of the city shifted to the other side of the Mississippi and the members shifted with it, it became necessary to have a church in a new location. The old church was abandoned and for several years the congregation worshipped at Fourth street and Fifth avenue S. Then, in the pastorate of Rev. D. E. Butler, a big brick church was built at Eighth avenue S. and Fourth street, which had facilities in the basement for every form of church work. For a decade or more the church worshipped here but railroad tracks built behind the property made moving necessary.

Citizens Aid Church Fund After worshipping in several churches and halls, the congregation in 1918 obtained the church at 314 Fifteenth avenue S., just back of the big stone structure which the congregation of St. Paul's Lutheran church occupied until three weeks ago. And now that the former St. Paul's church is empty and

Official Family

African Methodist Episcopal Church South Africa

The Rt. Rev. John Andrew Gregg, M. A., D. D., LL. D., Presiding Bishop.

The Rev. Francis McDonald Gow, D. D., General Superintendent.

The Rev. Charles Demas, Presiding Elder, Pretoria

The Rev. John Metiro Pangani Lebala, Presiding Elder, Pietersburg District. *2-1-21*

The Rev. James Yapi Tantsi, D. D., Presiding Elder, Johannesburg District.

The Rev. Qaaiman M. Mpepeto, Presiding Elder, Krugersdorp District, *Transvaal*

The Rev. John James Khasake, Presiding Elder, Natal District.

The Rev. Andrew William Phigeland, Presiding Elder, Cape District.

The Rev. Daniel Peter Gordon, Presiding Elder, Worcester District.

The Rev. Peter Sampson Kuze, Presiding Elder, Grahamstown District.

The Rev. Chalmers Nyombolo, Presiding Elder, Queenstown District.

The Rev. Stephen Philemon Tjaoane, Presiding Elder, Pondoland District.

The Rev. Betram Dickson Nojekwa, Presiding Elder, Kimberley District.

The Rev. Asbel Abiel Mareka, Presiding Elder, Bloemfontein District.

The Rev. Samuel James Mabote, Presiding Elder, Kroonstad District.

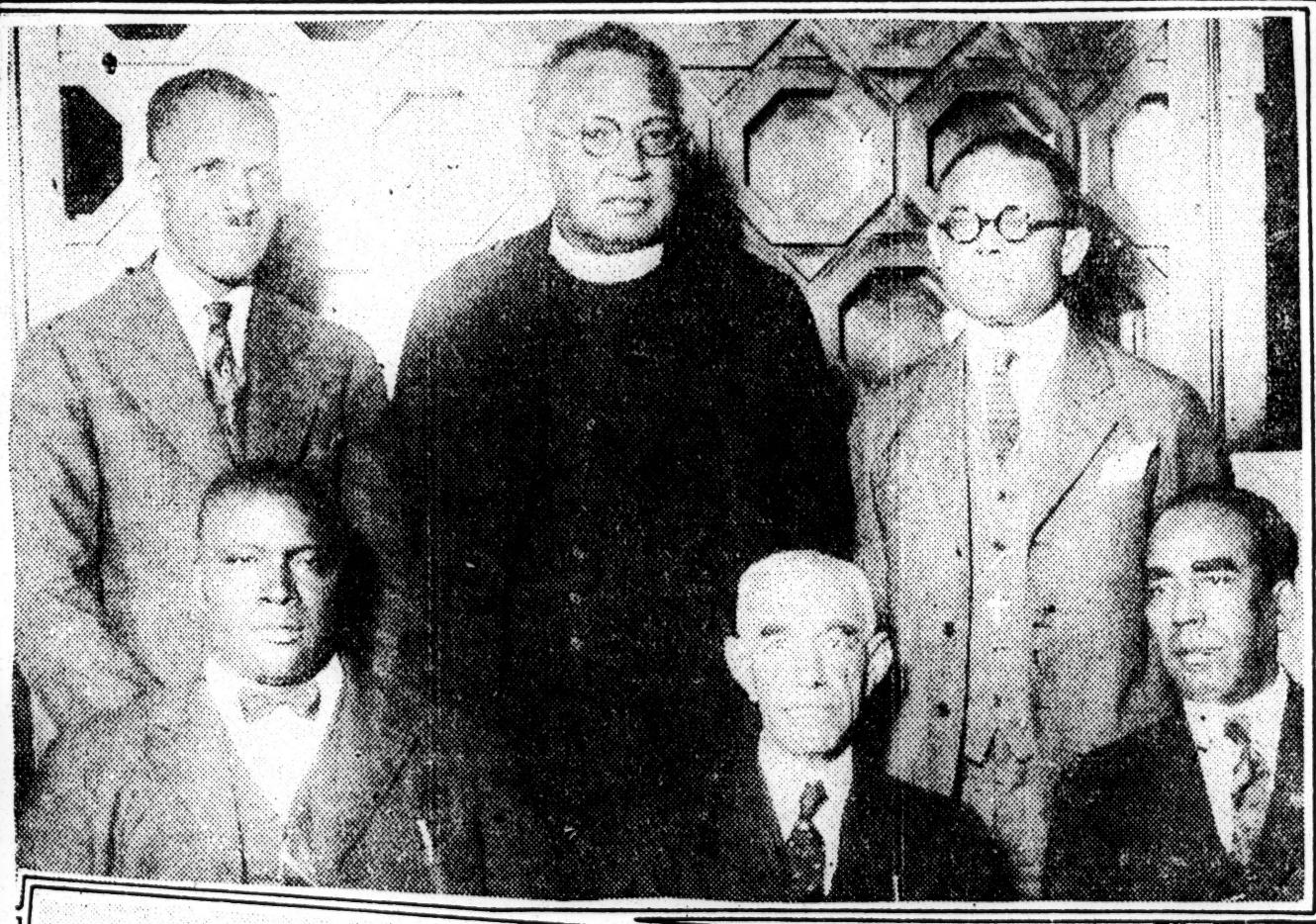
The Rev. Philip G. Mosebi, Presiding Elder, Basutoland District.

The Rev. Z. C. Mtshwelo, Presiding Elder, Rhodesia District.

The Rev. J. P. Ntyangile, Presiding Elder, Zululand District.

The Rev. F. Herman Gow D. D., Principal, Wilberforce Institute, Evaton, Transvaal.

GREATER BETHEL BUYS HALF MILLION DOLLAR TEMPLE



At last Greater Bethel has a home. For three years the congregation has sought a church, but it was not until Wednesday noon that the pastor, Rev. H. Y. Tookes, and his corps of officers succeeded in purchasing Sinai Temple, 46th St. and South parkway, for \$450,000. Greater Bethel has been in a number of churches who attempted

to buy the Jewish synagogue. Photo at top shows officers of the A. M. E. church who engineered the deal, seated left to right: Rev. H. Y. Tookes, pastor; Bishop A. L. Gaines of the 13th and part of the fourth Episcopal districts, and Ira T. Bryant, secretary-treasurer of Sunday school board, Nashville, Tenn. Standing, left to right: S.

J. Fountain, trustee; Dr. J. G. Robinson, editor A. M. E. Review, Philadelphia, and Rev. R. H. McGavock, assistant to the pastor. Photo at the bottom shows the temple which has a seating capacity of 4,000 persons. A community house adjoining the church was also included in the deal.

—Photo by Defender Staff Photographer.

BETHEL BUYS SINAI TEMPLE FOR BIG SUM

\$450,000 Is Paid for Jewish Tabernacle

Greater Bethel's three-year city-wide search for a home ended last Wednesday noon when Rev. H. Y. Tookes, pastor, and a corps of officers purchased Sinai Temple, 46th St. and South parkway, for \$450,000. With the purchase of the Jewish synagogue, Greater Bethel can now take its place with other leading African Methodist Episcopal churches.

Although it had been rumored for many months that either Bethel or Olivet would buy the temple, it was not definitely known until Wednesday when Greenebaum & Son, bankers, 9 S. LaSalle St., acting as trustees for Sinai, accepted Bethel's first payment of \$50,000 in preference to that of several other churches.

To Occupy Church in 1928

The exact date of occupancy has not been announced, but it is thought the congregation, now worshiping at Wendell Phillips high school, 39th St. and Prairie Ave., will be able to move in during the early part of next year after the Sinai congregation completes its new synagogue.

Among those instrumental in the purchase of the church are Bishop A. L. Gaines, Dr. Ira T. Bryant, secretary-treasurer Sunday school board, Nashville, Tenn.; Dr. J. R. Hawkins, financial secretary A. M. E. church; Dr. S. J. Johnson, secretary-treasurer church extension board, Washington, D. C.; Rev. M. E. B. Peck, Rev. R. H. McGavock, S. A. Fountain, Dr. A. J. Offord, Dr. A. T. Donnell and E. W. Crawford.

Seats 4,000 Persons

The temple, built 15 years ago, has a seating capacity of 4,000. The auditorium, with pews valued at \$79,000, is said to rank among the finest in the country. The mammoth pipe organ is valued at \$75,000.

A community house adjoining the temple was also included in the deal. The new community house will be known as Greater Bethel Social center. It is equipped with shower baths, a swimming tank, basketball and indoor baseball courts, 17 large rooms for class work, switchboards, a kitchen, banquet hall and an auditorium with a seating capacity of 1,000 persons.

Driven from their \$91,000 home at 42d St. and South parkway Oct. 18, 1924 by a fire which did damage estimated at more than \$250,000, Greater Bethel's flock made its headquarters first in the auditorium of the Felsenthal school and later at Phillips high school.

Stage Series of Rallies

Following the fire, the pastor, Rev. C. M. Tanner, conducted a series of rallies to rebuild, but was transferred by the conference before his work was completed.

With the appointment of Rev. H. Y. Tookes, formerly of Jacksonville, Fla., church officials sold this property and turned their eyes toward the Jewish synagogue.

At the bishops' council recently held in Jacksonville, Fla., the entire A. M. E. connection expressed sympathy for "homeless Bethel" and pledged their support if the congregation attempted to buy or build a new home.

Formal announcement of the purchase and information concerning the new synagogue was made Sunday morning at services held at Phillips high school. The pastor and Bishop Gaines were the speakers. A musical program was arranged by the choir under the leadership of A. J. Offord and the orchestra under the direction of Major N. Clark Smith to balance with the speaking.

Rev. Tookes has been at Bethel for five months. He was transferred from Mt. Zion church, Daytona, Fla. He is a graduate of the Edward Waters and Florida Memorial colleges and the divinity school of Wilberforce university, and served as presiding elder at Jacksonville, Fla. for 10 years.

—Photo by Fla. Herald

FEB 19 1927

BIRMINGHAM IS SELECTED.

JACKSONVILLE, Fla., Feb. 18. (AP)—Birmingham, Ala., was selected as the 1927 bishop's council convention city at a business session here yesterday of representatives of the African Methodist Episcopal Church. About 3,000 ministers and laymen are attending the council sessions, which will extend through Sunday.

Church-1927

A. M. E.

CHICAGO IS NAMED AS SEAT OF GENERAL CONFERENCE OF A. M. E. CHURCH FOR 1928

The general conference of the African Methodist Episcopal church—the most spectacular ecclesiastical gathering that is known to the Race—will be staged in May of 1928 in a Chicago background, it became known this week, after an important conclave held in this city. The conference was originally slated for Indianapolis, Ind. The general conference commission of the A. M. E. church, comprising many of the foremost figures in the church world, met at Quinn Chapel at 10 o'clock Thursday morning, from an adjourned session at Indianapolis, and solemnly voted to award to Chicago the honor of being host to the next quadriennial conference.

From All Over World

More than a thousand delegates from every state in the Union, from Canada, from South America, from the far coast of Africa, and from the islands in the Caribbean will join in a march toward Chicago in the spring of 1928 that will fill the streets of the midwestern metropolis with the greatest gathering of ecclesiastics the city has housed in many years.

Visitors from all sections of the A. M. E. field will swell the attendance at the conference sessions and increase the city's population during the conference month by as many as five thousand.

The decision to bring to this city the great conference, which is the law-making body of the A. M. E. church, was reached in a meeting headed by Bishop A. J. Carey, chairman of the general conference commission; Bishop A. L. Gaines, chairman of the local commission in charge of all local arrangements; Dr. H. Y. Tookes, vice chairman of the local commission, and Dr. W. A. Fountain, Jr., its secretary.

Pick Sinai Temple

In picking the magnificent Sinai temple, just acquired by Bethel A. M. E. church in Chicago, as the conference headquarters the churchmen selected for the 1928 conference the most impressive setting ever planned for a Race ecclesiastical gathering.

Chicago; Rev. J. M. Avery, North Carolina; Dr. J. W. Moore, Michigan; Dr. T. A. White, Florida; A. E. Malone, Missouri; J. R. Hawkins, Washington, D. C.

The local commission, which will have charge of all arrangements and report to the general commission, includes Bishop A. L. Gaines, chairman; Rev. H. Y. Tookes, vice chairman; Dr. W. A. Fountain, secretary; Rev. B. U. Taylor, Rev. C. A. Fisher, Rev. J. N. Goddard, Rev. M. C. Wright, Rev. J. B. Costin, Rev. Eugene Thompson, Rev. H. E. Stewart, Rev. R. E. Wilson, Rev. J. R. Hawkins, Rev. S. J. Johnson and Dr. Ira Bryant.

CHICAGO, ILL.

The Shifting Scene

The purchase of Sinai Temple and Sinai social center by the Greater Bethel African M. E. church gives the colored Methodists

and made famous by him. In passing to the Negroes it follows many another south-side church within their zone. The responsible leaders of the colored race through

churches and other organizations are engaged in a wide variety of work for the benefit of their community. The purchase price of Sinai, \$450,000, strikingly reveals the economic position of the colored people of the city.

The Sinai congregation will go southward and eastward to the lake front at Fifty-sixth street, and there build a new temple and social center at a cost of \$2,000,000. Both the sale of the old Sinai and plans for the new one indicate clearly the shifting of the scene on the south side.

Bishop Brooks

When Bishop Matthew W. Clair of the M. E. Church left suddenly for his diocese in Liberia, it was understood that something unusual had happened which demanded his immediate attention there.

Subsequently, President King announced in his message to the Liberian Congress that Liberia expected to find God for itself and desired not only to control but also to support all churches in the republic.

We regard this as polite notice to the world in general and America in particular that Liberia and American religions are not mixing well and American missionaries are undesirable.

From an announcement such as this to the arrest of Bishop W. Sampson Brooks, for debt is but a step. Yet Liberia could have taken no step more calculated to discourage American missionary zeal than this.

Inspired by ideals of service, Bishop Brooks thru funds raised publicly in this country, built a school in Monrovia, finer than the Liberian state buildings. Friends purchased him a home which was more costly than the Monrovia White House. It gave him thousands in money and equipment to run his school.

If the A. M. E. Church abandons its work in Monrovia, these buildings will revert to the government, which while it boots our missionaries with one foot holds out its hands for the \$5,000,000 Firestone loan now being floated in New York.

Case of Bishop Brooks' arrest and details concerning the case are meager. The Cables are silent despite several requests from this side for more news.

A complete report may clear up the entire situation. But as it stands today the arrest of Bishop Brooks gives Liberia a black eye of ingratitude.

ANNUAL MEETING OF THE BOARD OF MANAGERS OF THE A. M. E. CHURCH SUNDAY SCHOOL UNION

Held in Nashville, Tennessee

April 20th, 1927.

The annual meeting of the Board of Managers of the Sunday School Union of the A. M. E. Church was held in the assembly hall of that worthy institution in Nashville last Wednesday, April 20th, with every member of the Board present.

Bishop J. S. Flipper, D. D., of Georgia is the president of the Board; Prof. Ira T. Bryant, of Nashville is the secretary and treasurer and Rev. J. A. Hadley, of Georgia, Rev. T. J. Miles, of Pennsylvania, Rev. M. L. Bryant, of Missouri, Rev. A. P. Gray, of Tennessee, Richard Hill, of Colorado, Levi Adams, Dr. L. A. Fisher, all of Tennessee, composed the entire membership.

Recorder

The Board has been exceedingly blessed in having its entire membership attend its annual sessions year after year with only one or two exceptions. 4-21-27

Without fear or favor under the specific orders of Bishop Flipper, the president, the members of the Board settled right down to the work before them examining most critically every item of expenditure and receipts looking into every crack and corner of the building and grounds—examining all machinery—the class of work being put out—looking after the titles to the property, etc.—leaving nothing undone to protect the church interests in the institution.

It is of record that every inch of ground occupied by that institution, every building with its entire contents belong to the African Methodist Episcopal Church. The success and growth of this department of the A. M. E. Church, is the greatest of any Board in the connection and the hard working ability and business sense and foresight of the secretary-treasurer is remarkable.

TRIBUNE
MINNEAPOLIS, MINN.

JUN 26 1927
African Church Wins Long Fight for Home of Own

Fate and Walter Boutell End 58-Year Struggle With Adversity.

Fate finally has begun to smile on the congregation of St. James African Methodist Episcopal church, the first Negro congregation in Minneapolis.

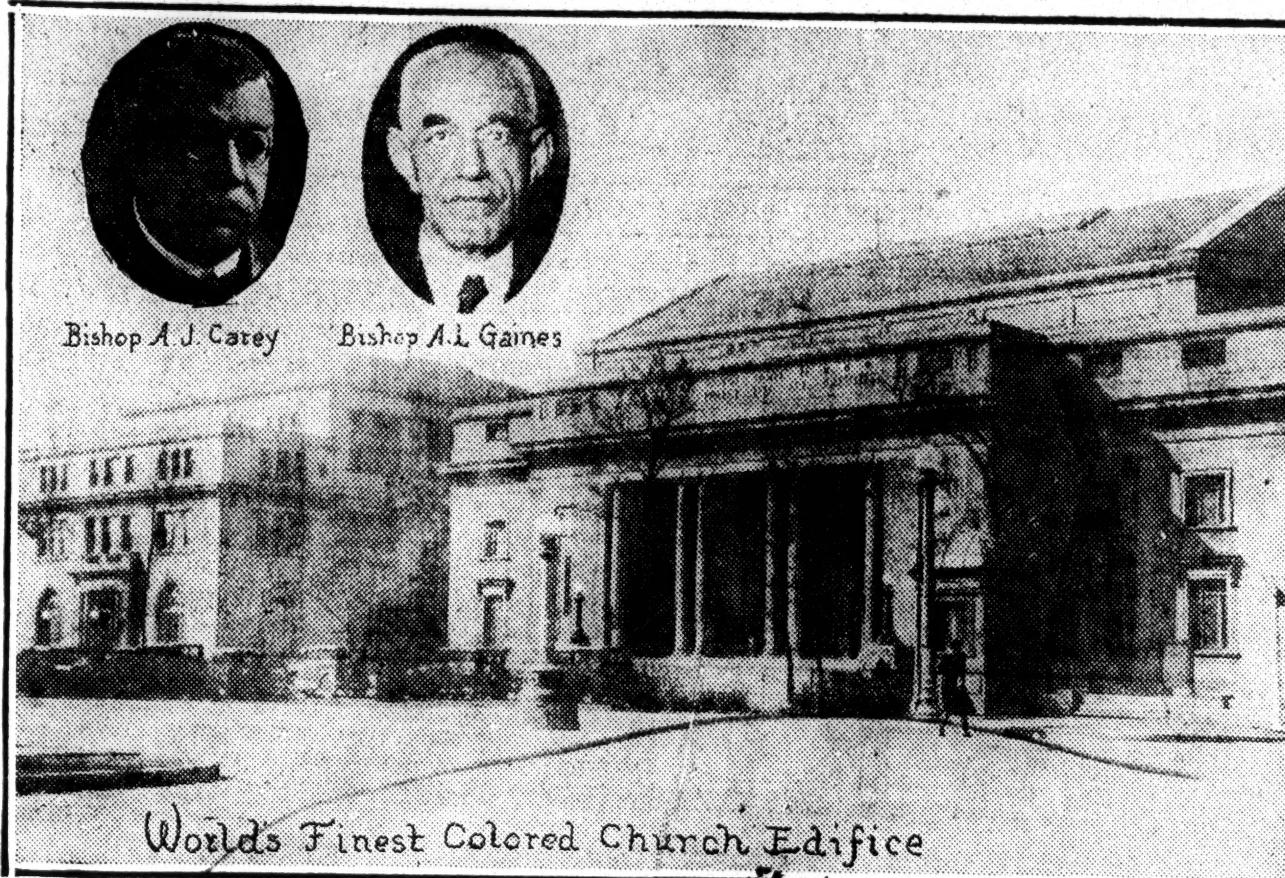
After 57 years of struggling to exist in houses of worship varying from feed stores to furniture shops and the like, the congregation at last has come into possession of a modern church building furnished and equipped in modern style.

It has abandoned its crumbling half the purchase price of a new meeting house at 314 Fifteenth avenue south—once a synagogue—and money to cover the other half. The taken over the church building at offer was taken up immediately. Fourth street and Fifteenth avenue But St. James is a poor congregation south recently vacated by the St. Paul's Lutheran congregation.

Adversity Repeated.

Since its founding shortly after the Civil war, St. James congregation has held together in the face of repeated misfortune and reversal. For only a few months in all St. James went at it again, cam-

Chicago Boasts Of World's Finest Church Edifice



World's Finest Colored Church Edifice

© A.N.P.

Sinai Temple, 47th and South Parkway, Chicago, Illinois, the new half-million dollar home of Bethel A. M. E. Church, which will be the scene of the 28th Quadrennial Conference of the African Methodist Episcopal Church, May, 1928. Bishop A. J. Carey is chairman of the General Conference Commission, and Bishop A. L. Gaines is presiding Bishop over the Chicago district.

that time has it had a suitable home, paining more vigorously than ever. Hence the acquisition of the old St. And again the jinx of poverty won Paul church is an occasion for con-out, and again Mr. Waters had to considerable celebration today by the go to Mr. Boutell and admit defeat. 150 members of the church.

They couldn't raise the \$1,000.

Last December, Walter D. Boutell happened to visit the Rev. C. R. Waters, pastor, at the church. He found the paneless windows more and gave the whole to Mr. Waters. It was enough to make and shingles to keep out the cold, the down payment on St. Paul's old There was a furnace of a sort, but church. It had been condemned as unsafe.

Finally Mr. Boutell wrote out a check for \$2,000, persuaded his business associates to contribute \$600

He found the paneless windows more and gave the whole to Mr. Waters. It was enough to make and shingles to keep out the cold, the down payment on St. Paul's old There was a furnace of a sort, but church. It had been condemned as unsafe.

The members of St. James, housed in a real church at last with a pipe organ, pulpit, carpet on the floor

and a social hall, are working harder than ever. They're giving chicken dinners and festivals and selling

25-cent subscription certificates to

raise money.

For every \$750 they collect, Mr. Boutell has promised to add \$250 from his own pocket toward paying off the \$9,400 balance remaining on their new church.

Couldn't Raise \$1,000.

"I'll tell what I'll do," Mr. Boutell said. "You raise \$1,000 and I'll give you \$2,000 to make the first payment."

Couldn't Raise \$1,000.

Comprehensive Program

The convention was great because of the unique, rare but comprehensive program rendered, which included fascinating and soul stirring music, oratorical contests, wonderful quiet hour services, schools of methods covering all phases of religious education, great addresses from distinguished men of England, Canada and the United States.

Daniel A. Poling, the newly elected president, a man of noble purpose deep conviction, high courage, an abiding passion for truth and wide sympathies for all humanity presented in eloquent and convincing manner the high aims and time honored principles of the society. For the next two years emphasis is to be placed upon Personal Evangelism, World Peace, and Race Friendship. Dr. W. W. Alexander of Atlanta in a most remarkable address on race relations, closed with the challenge—"You may have race prejudice or you may have Jesus, you cannot have both."

Outstanding address were delivered by Dr. W. C. Fodle of London, president World's Sunday School Association; Dr. Robert E. Speer and U. S. Senator Simeon D. Fess. Among the special features was the denominational conferences under the auspice of the various church communions.

ATLANTA, GA., COMMITTEE

JUL 30 1927

A. M. E. SCHOOLS MEET AT FLIPPER TEMPLE

Friday sessions of the colored South Atlanta district Sunday school convention were held at Flipper temple, A. M. E. church. Dr. H. R. Tomlin, Sunday school district superintendent, assisted by Rev. H. E. Thornton, L. L. Fluellen, E. C. Foley, William Tyndale, P. E. Ealey and William West completed the model Sunday school work which had been in progress for two days.

The addresses were as follows: Colonel W. A. Quillian on "The Peculiarities of the Various Groups of Sunday School Workers;" Dr. W. B. L. Clark on "How to Impress the Youth to Become More Interested in Church Services;" Dr. W. Boyd Lawrence on "Sociology As It Relates to the Sunday School Scholars." Dr. D. R. Fobbs, of Turner Theological seminary, preached the sermon on education. Dr. B. V. Thornton, who presided, announced that the missionary women would meet Saturday.

Dr. Alexander Tells Delegates Can't Have Jesus and Prejudice

Special to the Journal and Guide

Cleveland, Ohio, July 20.—The 31st International Christian Endeavor Convention which met here July 2-7 brought together representatives of the greatest Christian youth movement in all the world. It was a paramount meeting from every view point. There were 17,000 registered delegates. The convention assembled in the city auditorium which has a seating capacity of 22,000 and with every facility to be desired by the great crowd.

The convention was made great by the people of Cleveland whose welcome was warm and sincere. The Governor, U. S. Senator, Mayor, City managers and all contributed to the comfort of the guests during their stay. The convention was made great by a notable parade in which nearly 15,000 Endeavors marched the streets of Cleveland on the fourth of July, presenting a colorful and most inspiring spectacle as they sang, "Onward Christian Soldiers," followed the flag of our country and the standards of Christian Endeavor—"For Christ and the Church."

The arrest of the bishop is still under investigation by the American Legation at Monrovia. Its result to date have been communicated to John Hawkins, financial secretary of the A. M. E. Church. Without the consent of Mr. Hawkins, the State Department will not divulge any of the findings. It takes the view that the matter is private.

The investigation was begun at the instance of Mr. Hawkins whom the State Department regard as the representative of Bishop Brooks in this country.

The AFRO and several individuals also requested an investigation.

DISPUTES HARMON AWARD.

Editor Ira T. Bryant of the *Young Allenite*, published at Nashville, Tenn., disputes the propriety of the Harmon award, recently made to a bishop of the African Methodist Episcopal Church, for distinguished service to the race of which he is a member. In fact, the irate editor of the *Young Allenite* went further in the February issue of his paper, and in head lines running across the page proclaimed: "Harmon Award Means Nothing Here. Puts Premium on Ministerial Peonage. Robbery of Laymen. One-man Government that's Contrary to Law of the Church. Return of Phillips' U. Methodist Harmon Committee Should Investigate Florida Rule."

Editor Bryant charged that the Bishop to whom this award was given, "is a heartless, arrogant, brutal despot, and one of the biggest grafting brutes ever elected to the episcopacy of any church."

He continued:

We make this charge and give it circulation several days in advance of the Bishop's Council that meets in the district February 17th, and which we plan to attend. We make it in the full knowledge that it is libelous in the absence of proof. His methods for raising funds are fitting companions for those of Jesse James; one uses the force of his appointing power, the other the muzzle of a gun. His claim is as spurious as the rascal who wins literary distinction with a plagiarized instrument. He is a brutal curse of the foreign type who thinks himself superior to American Negroes, and imagines that he can pauperize the ministry and rob the laymen, and that there be none among us with the guts to defy him. He surrounds himself with a bunch of puppets who dare not offer the Lord's Prayer without first consulting him. These well-meaning men would not think of considering Marcus Garvey in connection with this award, yet in practice and in heart there is positively no room for choice—the sole difference is that one is in the penitentiary and the other should be there.

This is pretty rough stuff to issue from a highly respected lay official of a religious denomination through a church organ printed for the education of the young, relating to one of the spiritual heads of the same denomination. If the charges made are true, or are capable of proof, as the author of them asseverates, there should be some official method of hearing and determining the truth. This matter of making charges against the bishops is not only getting monotonous, but it is undermining the respect and confidence of the community at large not only in the bishops who are charged with such misconduct, but in the church which tolerates and supports such conditions.

The church must clean house if it expects to survive and retain respect of its own members, as well as that of the outside world.

BISHOP'S COUNCIL OF A. M. E. CHURCH

BY REV. W. O. P. SHERMAN, JR.

Jacksonville, Fla., Feb. 17.—The mid-winter session of the bishops' council of the African Methodist Episcopal Church is in full sway at the B. F. Lee Theological Seminary building at Edwards Waters College. Hundreds are attending each session and standing room is at a premium. Keen interest is being shown to the assembly who are here from all parts of the world. The following program began at 10 a. m. Thursday: Hymn, Bishop H. B. Parks, D. D.; invocation, Bishop W. Sampson Brooks, D. D.; scripture lesson, Old Testament, Bishop W. T. Vernon, D. D.; hymn, Bishop R. C. Ransom, D. D.; scripture lesson, New Testament, Bishop William D. Johnson, D. D.; deacon, Bishop John Hurst, D. D.; sermon, Bishop W. A. Fountain, D. D.; invocation, Bishop Isaac N. Ross, D. D.; holy communion, celebrants, Bishops William D. Heard, A. J. Carey, J. A. Gregg, Joshua H. Jones, J. Albert Johnson and A. L. Gaines; Bishop H. B. Parks, senior bishop; Bishop J. S. Flipper, secretary.

The local committee pulled off a great reception program at 8 p. m. Thursday. Selection, Edward Waters College orchestra, music.

"Gloria in Excelsis," chorus; invocation, Dr. E. H. Gill; music, male sextet, Edward Waters College; instrumental selection (12 hands, two pianos), "Les Sylphes," A. Moore, M. E. Grant, M. Fugerson, Gordon and Ross; vocal solo, C. B. Heard; welcome address, Hon. John W. Martin, governor of the state of Florida; music, "Ave Maria" (Gounod), quintet; solo obligato, D. Harden Armstrong; welcome address on behalf of the ministry of Florida, Rev. C. S. Long, D. D., presiding elder of the Ocala district; music,

"Inflammatus" (Rossini); welcome in behalf of the laity of Florida, Dr. K. L. Pharr, Miami; duet, "Springtime," (Donezette) Sisters M. Pearson and Sadie Chambers; response, Bishop H. B. Parks, D. D., vocal solo, Sister Bernice Jones.

Lemuel D. Bolton, in his welcome, said in part: "Sixteen years ago, in Mt. Zion A. M. E. Church, Jacksonville, the mid-winter council of bishops of the A. M. E. Church met and held their session. Eight years ago (1919) in St. Paul A. M. E. Church, Tampa, Fla., the council held its session. Today you meet in the B. F. Lee Theological Seminary, a monument to the labors of Bishop Hurst and the people of the state of Florida. No people anywhere in the A. M. E. Church are more happy today than our group. The grace of the Lord Jesus Christ has been upon us and prosperity has been ours. Success has come from His hands to the work of the A. M. E. Church in Florida. It is with pleasure that we seize this opportunity to express a word of welcome. Therefore, on behalf of Bishop Hurst, his wife, six hundred and eighty-three active itinerant

preachers, the missionary workers, fifty-five thousand African Methodists and friends, we welcome the bishops, general officers and connectional council to the great state of Florida."

Dr. R. S. Jenkins, the secretary of the general conference of the denomination, who met with the committee on organic union of the A. M. E. and A. M. E. Zion denominations, reported that the committees assembled in the John Wesley Church a few weeks ago at Washington, D. C., formulated declarations of principles, on which the individual denominations will unite as an organic whole. The commission for the A. M. E. Church, were as follows, viz.: Bishop J. Albert Johnson, chairman; Bishop A. J. Carey, Bishop John Hurst, Reverend R. S. Jenkins, H. K. Spearman, A. J. Wilson, lay members, Prof. John R. Hawkins, secretary; W. H. C. Houston and W. O. Tyler, for the Zion A. M. E. Church, Bishops J. Caldwell, George Clements, Dr. W. J. Trout, Prof. R. L. Brockenbrough and Prof. J. W. Eichelberger.

He reported that representatives of the other colored Methodist bodies were not present, but were invited. This merger will affect a church membership of 1,150,000 members. Organic union has been considered for many years and at various general conferences of the separate denominations, but the end is now in sight and the unification is just a short distance off.

The following resolution was adopted: "Whereas, it is evident that the time is at hand and the necessity is upon us, for the organic union of the A. M. E. Church and the A. M. E. Zion Church.

"Therefore, be it resolved, That we commit ourselves unanimously to this union and that we invite other negro Methodists to share with us in this feeling and join with us in the proposed organic union, and request that they take official cognizance of our action.

"And be it further resolved, That the A. M. E. Church and the A. M. E. Zion Church as represented by joint committee, proceed to consummation of the organic union of the two bodies without prejudice to any other denominations and church in its right and privilege to do likewise."

The resolutions were unanimously adopted, and the following committees appointed and at the time designated for their report:

Policy and Constitution: A. M. E. Church—Bishops A. J. Carey, H. K. Spearman, W. H. C. Houston; A. M. E. Zion Church—Bishops George Clement, F. W. Riley, R. L. Bruck-

enbore.

Episcopal Districts and Conferences: A. M. E. Church—Bishops J. H. Johnson, R. S. Jenkins, W. O. Tyler; A. M. E. Zion Church—Bishop J. Caldwell, W. A. Blackwell, Dr. W. J. Trent.

Departments and Property Rights: A. M. E. Church—Bishops A. J. Carey, A. J. Wilson, John R. Hawkins; A. M. E. Zion Church—Bishops L. W. Kyle, R. R. Ball, J. W. Eichelberger.

The following twenty-four churches of Jacksonville with their pastors and members are working jointly and making it pleasant for the visitors: Midway A. M. E. Church, Rev. W. A. Rose; Mt. Zion A. M. E. Church, Rev. T. C. Calhoun; New Hope A. M. E. Church, Rev. J. S. Blake; St. Paul A. M. E. Church, Rev. H. M. Collins; Mt. Olive A. M. E. Church, Rev. R. B. Brooks; Mt. Moriah A. M. E. Church, Rev. W. D. Certain; Wayman Chapel A. M. E. Church, Rev. S. C. Hatcher; New Mt. Zion A. M. E. Church, Rev. Joseph Brown; Grant Memorial A. M. E. Church, Rev. R. A. Grant; Ward Chapel A. M. E. Church, Rev. T. W. Carter; New St. James A. M. E. Church, Rev. G. C. Bledsoe; Belden Chapel and Asbury A. M. E. Church, Rev. E. J. W. Day; St. Stephens A. M. E. Church, Rev. T. D. Tyson; St. Andrew's A. M. E. Church, Rev. H. E. Slocomb; St. Peter's A. M. E. Church, Rev. W. F. Foster; Bethel A. M. E. Church, Rev. F. D. Timmons; Allen Chapel A. M. E. Church, Rev. T. P. Dubart; Payne Chapel A. M. E. Church, Rev. E. W. Larkin; Fountain Chapel A. M. E. Church, Rev. William Williams; St. James A. M. E. Church, Rev. Z. B. Hawkins; Gordon Chapel A. M. E. Church, Rev. J. C. Jenkins; St. John's A. M. E. Church, Rev. J. D. Byrd; Union A. M. E. Church, Rev. H. M. Brown; St. Matthew's A. M. E. Church, Rev. Jonas Gibson.

David D. Powell, the grand master of the Most Worshipful Union Grand Lodge, Free and Accepted Masons of Florida; W. D. Thomas, grand master of District Grand Lodge No. 27, Grand United Order of Odd Fellows of the state of Florida; the Afro-American Life Insurance Company, the Peoples' Industrial Insurance Company, W. W. Andrews, grand chancellor of the Grand Lodge, Knights of Pythias, and the Afro-American Investment Company, A. L. Lewis, president, are all showing special attention to the visiting prelates and their friends.

A missionary mass meeting will be held at the opening hour today. Different phases of the missionary activities will be discussed. Dr. E. H. Coit of New York city, the general secretary, will address the meeting. Theme, "The Pastor's Responsibility for Our Missionary Work in Africa."

President A. E. Cooper of Edward Waters College, a former Savannah boy by birth, several years ago was a carrier of the Savannah Morning News, is leading a great constructive program as per his report to the general educational board of the denomination that met at 3 p. m. Bishop W. A. Fountain, D. D., of Alabama, presided, with Prof. A. S. Jackson of Waco, Texas, as the secretary of the board. The following are the remaining members of the board: Rev. H. L. Arnett, Rev. J. W. Walker, Rev. H. M. Mickens, Rev. William H. Griffin, Rev. L. H. Smith, Rev. D. H. Sims, Rev. S. S. Stephens, Rev. M. W. Frazier, Rev. S. L. Green, Rev. W. R. Roberts, Rev. G. T. Gordon, Rev. J. M. Brown, Rev. J. A. Jones, Rev. A. T. Reading, Rev. A. W. Phigeland and Rev. A. G. Fox and attorney George L. Vaughn.

Church - 1927

AN OPEN LETTER FROM THE
BISHOP'S COUNCIL

Pittsburgh, Pa.
June 24, 1927.

To the Ministers, Laymen, Churches
and Boards of the African Metho-
dist Church of the United States
of America;

Dear Brethren and Sisters,

We, the Bishops of the African
Methodist Episcopal Church, send
annual session, do in it proper
send our greetings and this greeting.

We have noted for several years the
unwarranted and unchristian attacks
and slander in the press of the coun-
try, particularly the Allenite publis-
hed by Prof. Bryant of the Sunday

School Union at Nashville, Tenn., and
frequently in the Sunday School
Literature of the A. M. E. Church
against the good name and character
of the Bishops of the African Metho-
dist Episcopal Church, as well as
against the Negro Bishops of our
sister churches.

The general judgement of the com-
mon courts of America is that no
man has a right to slander and libel
his fellowman, they also agree that
no man has a right to abuse the good
name of his fellows and incriminate
them in public print before due pro-
ceedings of law and trial have found
them guilty.

Mr. Ira T. Bryant has persistently
and constantly indulged in this sin
against the good names of the
Bishops in violation of the express
law of the A. M. E. Church covering
the conduct of a Christian and a Gen-
eral Officer. With patience and long
suffering, we have endured this sin
practicing that increased wisdom
and wearing of these untoward ac-
tions would lead him to stop, but he per-
sists in this sin until now it has be-
come unbearable and we here an-
now register our united and unquali-
fied protest against this unbecoming
conduct of Mr. Bryant and insist that
he turn from the error of his ways in
this matter and subject himself to
the laws of the Church which he so
loudly proclaiming that all others
should keep and for the prevalence of
good decency.

Signed:

John Hurst
J. H. Jones
N. Ross

Wm. D. Johnson
A. J. Carey
H. B. Parks
W. A. Fountain
A. L. Gaines
R. C. Ransom
J. Albert Johnson
W. H. Heard
W. T. Vernon

GRAPHIC

NEGRGES TO ERECT
A \$16,000 CHURCH

Makes Second Large Negro
Building Project Started
This Season

Workmen have begun demolition
of the Allen Temple negro Methodist
church at Twelfth avenue and Vir-
ginia street to make room for a new
\$16,000 structure which will occupy
the site.

The new edifice will be of brick. The outside dimensions will be 50 by 80 feet. The auditorium will be large enough to accommodate 700 persons.

A well equipped pastor's study and three Sunday school rooms will also be contained in the building.

The McGehee Realty company has been awarded the contract to build the church. A building permit was issued to the realty company by City Engineer Frank R. Allen several days ago.

It is estimated that it will be at least three months before the new structure is ready, and possibly longer. During this time services will be conducted by the Rev. P. L. John

son, pastor, in a small hall erected next to the church.

This is the second large building project undertaken by negroes here recently. Several weeks ago work

A. M. E.
COLUMBUS, GA., June 24, 1927

of the large delegation.

REV. J. A. HADLEY,
Church Reporter

AUG 2 1927
A. M. E. CONVENTION
S. S. WORKERS OPENS

Over 500 Delegates Ex-
pected for State Convention
Which Opens Today at
St. James.

The State Sunday School and
Allen Christian Endeavor League
Institute conventions of the
A. M. E. church of Georgia con-
vened in St. James church here
today for a five-day session. Dr.
C. A. Wingfield and Prof. C. H.
Harrold, state superintendents,
have charge of the program. Rev.
M. A. Fontaine is pastor of St.
James.

Bishop J. S. Flipper, D. D., el. A. M. E. church was presided over by the Rt. Rev. R. C. Ransom of Nashville, Tenn., presiding bishop of the Fourteenth Episcopal district. Delegates to the general conference were handled by trained workers to be elected as follows: William Quillian, Stuttgart; W. T. Pope, Helena; O. L. Moody, Helena; L. B. Butler, Helena; Dr. J. C. Caldwell, editor of Sunday school literature and candidate for the bishopric; Prof. Ira A. Morris, connectional study and three Sunday school rooms will be contained in the building.

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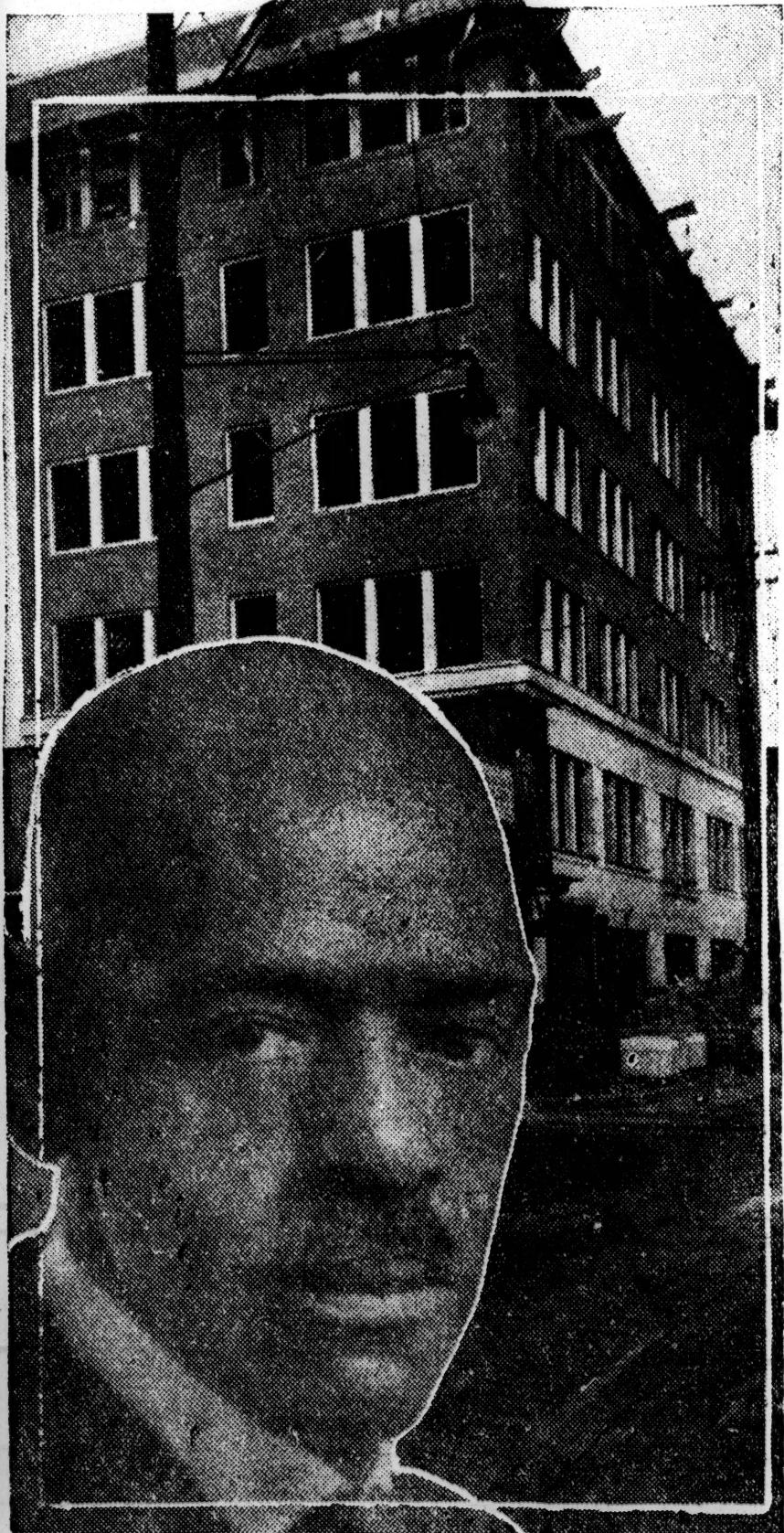
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Office Building of The A. M. E. Book Concern and General Manager

Baxter, general business manager of the Book Concern and a candidate for the bishopric. This building was designed by L. A. S. Bellinger, race architect, of Pittsburgh.

Pittsburgh 12/10/27



The picture above shows a skeleton of the new five-story steel and concrete office building of the A. M. E. Book Concern, now in course of construction in Philadelphia. Insert shows Dr. Samuel M.

Church - 1927

JONAS ELECTED PRESIDENT OF A. M. E. ZION BISHOPS CONFERENCE HELD IN JACKSONVILLE, FLA.

Jacksonville, Fla., Jan. 17, 1927.—The Bishop's Council of the A. M. E. Church met this week in the Metropolitan Church, on Madison street, with Bishop Benjamin G. Shaw preaching the ~~opening sermon~~.

The officers elected for the ensuing year are Bishop E. W. D. Jones, president; Bishop G. C. Clement, secretary; and Bishop L. W. Kyles, assistant secretary.

The opening program was held in the Masonic Temple, and was featured by the welcome address delivered by Rev. John E. Ford, pastor of the Great Bethel Baptist Church of this city, who invited the visiting prelates to preach in the various Baptist pulpits of the city. A. L. Majors of Tampa, Florida, rendered a solo.

Rev. J. W. Brown of New York City, pastor of Mother A. M. E. Zion Church, preached in Bethel Baptist Church at the morning hour, at which time he was heard by a large and attentive audience. Other preachers were Bishop W. J. Walls, Rev. R. A. Morrisey and Bishop John W. Martin of California. Mrs. Blanche A. Beatty of Tampa spoke on the subject "Womanhood and its responsibility."

The next general conference will be held in the Metropolitan Church of St. Louis, Mo., which is pastored by Rev. H. H. Jackson, May 3, 23, 1928.

'LEADERS OF BOTH BODIES ARE OPPOSED'

A. M. E. Pastor Cites Difficulties in Way

By HARRY B. WEBBER

Pittsburgh, Pa., March 4.—The proposed union of the A. M. E. and A. M. E. Zion churches, which was announced the first of the year, following a meeting of bishops of both churches in Wash-

ton, will be a difficult, if not improbable event, and it is actually inspired by motives that are described as questionable, according to a statement issued here by Dr. E. L. Madison, pastor of the John Wesley A. M. E. Zion church and an influential figure in the inner councils of that connection.

The second step in such a union is scheduled to take place at the Zion bishops' council which meets in this city the second week in June.

Both Sides Object

"The most outstanding and influential leaders in both bodies have consistently opposed such a union for the principal reason that the actual result of it will be the formation of three church bodies instead of two," Rev. Mr. Madison declared. Many adherents of both churches will split from the united body and remain what they are thus forming, an A. M. E. church, an A. M. E. Zion church, and a third church body containing those who have deserted the other two, he declared. Thus will the aim of such a movement be defeated.

The proposed union was opposed vigorously by two of the most dominant figures the church has had, Bishop Turner of Atlanta and the A. M. E. church and Bishop J. W. Hood of the Zion connection stood consistently for the two churches being separate.

Many of the leaders in both churches who are living here expressed condemnation of the plan at some time, although there has arisen a more favorable attitude toward it very recently. Bishop C. C. Alleyne voiced what was the prevailing sentiment of a majority of the laymen and ministers of the Zion church in the general conference at Knoxville in 1920. The idea is generally looked at askance by the great majority of ministers of the church.

"There seems to be a lack of any good reason advanced by those who are pushing the plan," said this minister, "except on the part of the few bishops who have been daring in their advocacy of it. Most of the experienced and influential men in the church have assumed a reticent attitude in the matter."

Churches Not Ready

There are those in the Zion church who have not decided to abandon the organization of that connection for any new enterprise, Madison stated. "We are hardly ready to follow such a colossal experiment at a time when individuality in the two bodies is as pronounced as it was in the days of Hood and Turner," he added.

Two-thirds of the votes of each individual church in the connections and two-thirds of the votes of the entire church affected must be secured before there can be an ratification of such a union. Comments at the conference meeting this week and announcements of the plan, such as have been made by bishops in the churches, does not tell half the diffi-

culties that the proposition must overcome.

The motives which are alleged to inspire certain of the bishops who are widely agitating the union do not seem to be purely unselfish, according to Rev. Mr. Madison's statement. Many of these leaders switched from opposition of union to support of it by the white ministers that the very recently, he said. Greatly enlarged territories for such bishops, more churches to cover, and probably higher salaries seem to be playing an important part in the fight for union being made by several of these

people of the two cities should be overcome. colored communicants when the work could be carried on just as efficiently under one man. It is felt by the white ministers that the time has come to take a firm stand on this question."

It was said today that there is hope that the plan will be adopted, for the conference at Jamestown has agreed to consider the matter from every angle.

HERALD GLOVERSVILLE, N. Y.

JUN 14 1927

SEEK TO UNITE NEGRO CHURCHES

Ministers Seek To Combine Two Colored Churches

White Pastors Believe One Pastor Can Serve Zion Churches in Both Groversville and Johnstown.

If a movement started by the Groversville and Johnstown Ministerial associations is successful, one pastorate will be made of the A. M. E. Zion churches in the Glove cities and one pastor will serve both churches. Action is taken by the ministers in an effort to cut down the expense of keeping both churches going, most of the money for support coming from white people of the two cities.

The matter was discussed at a meeting of the Groversville Ministerial Association this morning, and the following statement was issued after the meeting:

"The Ministers' Associations of Johnstown and Groversville are urging that the colored churches of the two cities be yoked under one pastorate. Letters from both cities are being forwarded to the bishop asking that steps to this end be taken at the conference meeting this week in Jamestown. The associations feel that it is not right that the white

people of the two cities should be burdened with the support of two of two pastors for these small groups of colored communicants when the work could be carried on just as efficiently under one man. It is felt by the white ministers that the time has come to take a firm stand on this question."

The local association also decided to make the Y. M. C. A. office a clearing house for churches in handling appeals for charity from strangers in this city. Itinerants have caused local pastors considerable annoyance by seeking charity, and it was necessary to report one recent case to the police.

Most of the churches are to co-operate in the move to relieve the pastors from frequent appeals of this type and the pastors will report all such cases to General Secretary C. S. Schoonmaker.

A discussion of the union patriotic service which is to be held on the lawn of the First Methodist Episcopal church Sunday night, July 3 at 7:30 was held. Full plans for the meeting are not ready to be announced yet, but it was stated that Mayor John W. Sisson will preside and the principal address is to be delivered by the Rev. W. D. McCurdy of the First Baptist church.

ATLANTA

GEORGIA JUN 14 1927 NEGROES TO ATTEND BISHOPS' COUNCIL

Leading negro preachers of the A. M. E. church arrived in Atlanta Monday en route from Florida, Arkansas and South Carolina and discussed the affairs of the church and the schools preparatory to attending the bishops' council in Pittsburgh, Pa.

President A. B. Cooper, of Edward Waters college, Jacksonville, and Dr. John H. Lewis, of Morris Brown, spoke freely of their work, saying great caution would have to be used in running the schools in the fall term.

The following statement was issued at the meeting of the Groversville Ministerial Association held yesterday at the Y. M. C. A.:

"The Ministers' Associations of Johnstown and Groversville are urging that the colored churches of the two cities be yoked under one pastorate. Letters from both cities are being forwarded to the bishop asking that steps to this end be taken at the conference meeting this week in Jamestown. The associations feel that it is not right that the white

OFFICIAL FAMILY THE A. M. E. CHURCH

Editor A. M. E. Church Review, 631

Fine St., Philadelphia, Pa.

Bishops according to seniority as
Bishops.

Bishop H. B. Parks, (active senior) Mr. Ira T. Bryant, (of Alabama),
Secretary Sunday School Union.

3312 Calumet St., Chicago, Ill.

Bishop J. S. Flipper, 401 Houston St., Atlanta, Ga.

Bishop J. A. Johnson, 1412 N. 18th St., Philadelphia, Pa.

Bishop W. H. Heard, 1426 Rockland St., Philadelphia, Pa.

Bishop John Hurst, 1803 McColloch St., Baltimore, Md.

Bishop J. H. Jones, Wilberforce, Ohio.

Bishop J. M. Conner, (retired), 1519 Fulaski St., Little Rock, Ark.

Bishop W. W. Beckett, 378 Cumberland St., Brooklyn, N. Y.

Bishop I. N. Ross, 1616 15th St., N. W., Washington, D. C.

Bishop W. D. Johnson, Plains, Ga.

Bishop A. J. Carey, 3428 Vernon Ave., Chicago, Ill.

Bishop W. Sampson Brooks, Monroe, Liberia, West Africa, Home address 1405 Argyle Ave., Baltimore Md.

Bishop W. T. Vernon, 343 Josephine St., Detroit, Mich.

Bishop W. A. Fountain, 410 Houston St., Atlanta, Ga.

Bishop A. L. Gaines, 1522 McColloch St., Baltimore Md.

Bishop R. C. Ransom, 402 8th Ave., South, Nashville, Tenn.

Bishop J. A. Gregg, Hanover St., Capetown, South Africa.

GENERAL OFFICERS

According to seniority of the office each represents.

Rev. D. M. Baxter, (of S. C.) General Business Manager, 631 Pine St., Philadelphia, Pa.

Rev. R. R. Wright, (of Georgia) Editor Christian Recorder, 631 Pine St., Philadelphia, Pa.

Rev. E. H. Coit, (of South Carolina) Secretary of Missions, 62 Bible House, New York.

Prof. John R. Hawkins, (of North Carolina) Financial Secretary, 1541 14th St., N. W., Washington, D. C.

Prof. A. S. Jackson, (of Texas) Secretary of Education, Waco, Tex.

Rev. J. G. Robinson (of Georgia),

18 Districts

The expansive territory of the great A. M. E. Church is divided into 18 Episcopal districts as follows: 1st district, Bishop William H. Heard; 2nd Bishop J. Albert Johnson; 3rd, Bishop Joshua A. Jones; 4th, including Chicago & Northwest Conference, Bishop A. L. Gaines; 5th, Bishop A. J. Carey; 6th, Bishop J. S. Flipper; 7th Bishop John Hurst; 8th, Bishop Wm. H. Heard, and Bishop A. J. Carey; 9th, Bishop W. A. Fountain; 10th, Bishop William D. Johnson; 11th, Bishop John Hurst; 12th, Bishop I. N. Ross; 13th, Bishop A. L. Gaines; 14th, Bishop R. C. Ransom; 15th, a part of 4th, Indiana and Illinois Conference, Bishop W. T. Vernon; 16th, Bishop W. Sampson Brooks; 17th, Bishop John A. Gregg; 18th, Bishop H. B. Parks, (Senior Bishop). Included in these districts are every state in the United States, Bermuda, South America, West Indies, Canada, Nova Scotia, South Africa, Liberia and West Africa.

To Select Homes

At a special meeting held at the General Conference Local Headquarters, 3517 Indiana avenue, last Friday, at which a large number of ministers and laymen were present, a commission representing every A. M. E. Church At a special meeting held at the General Conference Local Headquarters, 3517 Indiana avenue, last Friday, at which a large number of ministers and laymen were present, a commission representing every A. M. E. Church

Rev. J. C. Caldwell, (of Missouri), together with the pastors and their wives were appointed to solicit suitable and comfortable homes for the prospective delegates and visitors. Each solicitor was given a certificate of authority, a badge of identification and printed cards to register the names and addresses of persons who have delegates.

The General Conference, through its very capable Financial Secretary, Dr. John R. Hawkins of Washington, D. C., will pay the expense of room and board for each delegate. No hostess will be asked to entertain delegates without adequate pay, which will be agreed upon when they register.

Prof. Jas H. Mundy has been engaged by the General Conference commission to arrange and direct two mammoth musicals during the session. One consisting of local artists, the other, consisting of artists of national reputation. Both will be held at the Coliseum. Prof. Mundy's integrity and musical genius is well known and the public may assume that these will be exceedingly great and noted events.

Estimates Fixed

After July 1st, the local commission will be ready for estimates and bids to take full and complete charge of the cafe at Sinai Temple during the sessions of the General Conference. The purpose of selling this privilege is, that patrons may be assured of strictly first class service by efficient and trained caterers and waiters. Sinai Temple contains an entire "kitchen and dining room outfit" the dining room seating more than 700 persons at one time. Capable and responsible persons de-

siring to submit bids may address the General Conference Commission, 3517 Indiana avenue.

All persons, regardless of religious denomination are invited to co-operate with the "Home Soliciting Committee" in securing sufficient and comfortable homes for the delegates and visitors.

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But he perists in this sin until now it has become unbearable and we here and now register our united and unqualified protest against this unbecoming conduct of Mr. Bryant and insist that he turn from the error of his ways in this matter and subject himself to the laws of the Church which he so loyally proclaims that all others should keep and for the prevalence of good decency.

Signed W. T. VERNON
H. B. PARKS
J. H. JONES
I. N. ROSS
A. L. GAINES
W. D. JOHNSON
J. ALBERT JOHNSON
W. H. HEARD
R. V. RANSOM
W. A. FOUNTAIN
JOHN HURST
A. J. CAREY

TELEGRAM

Rocky Mountain 7-8
18 1927

Church Conference
Brought to Close Here

Annual mid-year conference of the A. M. E. Zion church in North Carolina closed its one day session here last night with the address of W. W. Mathews, returned missionary from Africa.

The final speaker of the conference told of the work of the organization in West Africa and the work being accomplished there. The lecture was illustrated with photographs taken by the speaker while in Africa.

Reports of the various districts showed that during the last year totals of \$400 had been secured for the church school located at New Bern; \$300 had been raised for the advancement of Livingston college, and \$940 had been secured for the advancement of local church extension.

CHURCHMEN TO HOLD GREAT MEET HERE NEXT YEAR

One Thousand Delegates
And 7,000 Visitors Are
Expected To Attend

The Chicago A. M. E. Conference is making extensive preparations to entertain the A. M. E. General Conference in Sinai Temple, May, 1928.

This will be the most noted and important gathering of Churchmen in the history of colored citizens. Not less than 1,000 delegates and about 7,000 visitors are expected to attend this meeting. They will come from every state in the Union and from abroad. They will represent over 800,000 A. M. E. members and more than 6,000 churches.

against the good names of the bishops in violation of the express law of the A. M. E. Church covering the conduct of a Christian and a general officer. With patience and long suffering, we have endured this sinful practice, hoping that increased wisdom and weariness of these untoward acts would lead him to stop, but he perists in this sin until now it has become unbearable and we here and now register our united and unqualified protest against this unbecoming conduct of Mr. Bryant and insist that he turn from the error of his ways in this matter and subject himself to the laws of the Church which he so loyally proclaims that all others should keep and for the prevalence of good decency.

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Church-1927

MINISTER URGES NEGRO TO BANISH ALL PREJUDICES

Ministerial training and better relations between races were the themes discussed at the Florida convention of Progressive Baptists for colored churchmen in session yesterday at St. John Baptist church. The leading talk on the latter subject was made by Rev. C. T. Darrow, of Jacksonville, who emphasized that God would never call the race to a world program until all prejudice had been banished from the heart.

Rev. James Belton Luke conducted the Bible institute. Others taking part in the institute program were Rev. J. Wesley Spaulding and Rev. L. C. Nimmons, of Plant City, and Rev. E. Payne and Rev. J. M. Bing, of Jacksonville.

Speakers in the afternoon and evening included Rev. W. C. Brown, president of the general Baptist convention of Florida; Rev. G. E. O. Whitehurst, of Lakeland; Rev. G. P. McKinney, of Arcadia; Rev. Page M. Beverley, of Newark, N. J.

The missionary sermon was preached by the Rev. J. C. Daniels, of Bradenton.

OLDEST RACE CHURCH IN ST. LOUIS PLANS CENTENNIAL

St. Louis, Mo., April 7.—(P. N. S.)—The centennial anniversary of the oldest Negro church in St. Louis, the First Baptist Church, with a history reacing back into the early days of the city when the church members purchased slaves in the open market and then freed them to become members of the congregation will be recognized with a ~~100~~-day celebration, the pastor, Rev. O. Clay Maxwell, announced Wednesday.

While the plans for the commemoration of the event are not completed, the celebration which will begin May 4th, and last until August 14, will bring to St. Louis the National Negro Baptist officials and the head of the largest church in the world, Rev. L. K. Williams, Chicago, as speakers.

A historical sketch of the church shows that it was begun in 1817 under a white minister, Rev. J. M. Peck, who overcame the objections of the slave owners and ten years later organized the church as a separate body in a blacksmith shop.

Baptists.

BIRMINGHAM, Ala., The Pos

MAR 19 1927

NEGRO CHURCH HAS \$50,000 ADDITION

The Sixth Avenue Baptist church, for negroes, at the corner of 16th st. and Sixth av., has just completed its Sunday school annex at a cost of \$50,000, according to church officials. The new addition makes the church one of the best negro institutions in the state, it is said.

The opening of the new annex will be celebrated with a big "home-coming" Sunday at 3 p. m. at the church. Rev. John W. Goodgame, pastor, will be in charge.

AGE-HERALD BIRMINGHAM, ALA.

APR 8 1927

NEGRO BAPTISTS MEET AT SELMA

Laymen Gather For Second Annual Session

SELMA, Ala., April 2.—(Special)—The second annual session of the Alabama Baptist negro laymen convention, endorsed by the Alabama Baptist State convention, Dr. D. V. Jemison, president, was called to order Wednesday afternoon at the Tabernacle Baptist church, by the pastor in the absence of the president, Dr. DeRamus, who is now in Chicago.

There were large delegations from the Baptist churches in various parts of the state, including Selma, Montgomery, Birmingham, Uniontown, Lafayette and other cities.

The afternoon session was devoted to echoes from the churches. The evening session was devoted to welcome addresses by Prof. L. German of Selma university, and James D. Pritchett in behalf of the Baptist churches of Selma and A. G. Carroll of Selma, in behalf of the other denominations. The response was made by Deacon E. Price of Dothan. The singing was by the trained choir of the Tabernacle Baptist church.

The annual sermon was delivered by Dr. Spurgeon Davis, pastor of the First Baptist church, Montgomery. Dr. Davis was introduced by Dr. C. T. Hayes, pastor of the First Baptist church of Selma. Dr. Davis delivered a masterly sermon on, "Being Used By Jesus."

The main object of meeting is to line up the laymen of the churches

Baptists.

GAZETTE, ALA., The

MAR 19 1927

Institute Here For Colored To Start Tonight

Rev. S. B. Brownlee To Conduct Meetings At Friendship Church

Rev. S. B. Brownlee, D. D., of Birmingham, director of the young people of the Alabama Baptist State Sunday school convention, is in the city, and will conduct an institute for Christian workers at the Friendship Baptist church, (colored) beginning this evening at 7:30. This series of meetings will be continued on Wednesday, Thursday and Friday evenings successively. Dr. Brownlee, being a proficient scholar, is eminently fitted for the work that he is doing.

All Sunday school, B. Y. P. U., Missionary society, and Sunbeam band workers, including ministers, officers of the various churches, and lovers of the Bible are urged to attend these meetings, bringing Bibles and note books.

During the institute the following topics will be discussed: "The True God," B. Y. P. U. and Sunday school methods, "Financing the Kingdom," "Christian Womanhood," "The Home," "Crime, and how it may be Reduced." These and other subjects will be helpfully treated.

Wednesday at 10 a. m., Dr. Brownlee will address the ministers of the city on the subject, "God's Methods in Effective Kingdom Building." All ministers are requested to be present.

The entire affair will be enlivened by inspirational singing by the various choirs of the city.

GAZETTE, ALA., The

MAR 19 1927

Colored People Here Organize A Layman's League

Prominent colored people of Gadsden have just completed the organization of the Laymen's League which, it is claimed, will be devoted to civic betterment and community uplift. It is composed of laymen of all of the colored churches of the city.

Nathan Hudgin, steward of the Sweet Home Methodist church, is president; B. F. Pope, Baptist deacon, is vice-president; Dennis Miller, member of the congregational church, is secretary; F. D. Varner, Baptist deacon, is assistant secretary, and N. E. Perry, Baptist deacon, is treasurer.

While the organization is espousing the cause of no particular church, it proposes to work with all churches.

The first public program of the league is to be presented at the Sweet Home Methodist church on North Sixth street Sunday afternoon at 2:30 o'clock. It is to be held there as a fitting compliment to its president, Nathan Hudgin, largely because, it was stated, the organization is a realization of his dream. The program will be dedicated to his forty years of service as a church worker.

The program includes music, readings and talks by the best talent among the colored people of the city.

rison Street Baptist Baptist church has adopted resolutions pledging support of the convention to "men and women in public office who favor the enforcement of the eighteenth amendment to the Constitution of the United States."

Dr. W. H. Moses of Tennessee commended the resolution in an address and Dr. A. L. James of Roanoke, president of the convention, declared he is "opposed to anyone receiving the suffrage of his people who stands for the sale of intoxicants."

Rev. W. H. R. Powell, president of Lynchburg seminary, addressed the convention, stressing the need of fundamental training for negro ministers and advocating an endowment fund for the school at Lynchburg.

A fund of more than \$200,000 has been pledged to the Lynchburg school. The next convention will be held in Fifth Street Baptist church, Richmond, on May 10, 1928.

Negro Convention Commend Dry Laws

Petersburg—The Virginia Baptist convention, negro, which has been in session here at the Har-

Church - 1927

BAPTIST CLOSE SUCCESSFUL MEETING; PROMINENT MEN AND WOMEN ATTEND \$4,000 RAISED

The thirty-sixth annual meeting of the Alabama Baptist State Sunday School Convention, colored, closed its three days meeting at 11 o'clock Friday night with the Sixth Avenue Baptist Church, Dr. John W. Goodgame, pastor, President J. H. Creed, of Gadsden, presiding, to meet in Anniston next year.

The closing sermon was preached by Dr. F. W. Jacobs, pastor of the Dexter Avenue Baptist Church, Montgomery, using for his text 2 Tim. 1:12: "I know whom I have believed." Discussing his theme, "Some of the Essentials of Christianity," Dr. Jacobs said: "When you ask some people ~~are they Christians~~ they saved, they answer, I hope so; others reply, I am trying to be a Christian. But the Apostle answered, 'I know whom I have believed.' 'I know,' gives one the courage to stand against all the powers of persecution. This ~~reform~~ ^{reform} he said, moves one to the ~~idea~~ of service."

Among others who delivered inspiring addresses were: Dr. D. V. Jemison, president of the Alabama Baptist State Convention; Dr. J. D. Crenshaw

of Nashville, Tenn., editor of The National Baptist Voice; President J. H. Creed, of Gadsden; Rev. S. B. Brownlee, director of young people's work for Alabama; C. M. Wells, of Montgomery; Dr. R. B. Hudson, Selma; Robert A. Brown, Mobile; Cora Johnson of The National Publishing Board;

Dr. C. L. Fisher, Birmingham; Dr. J. W. Goodgame; Wm. H. Carter, treasurer of Tuskegee Institute; Dr. Chas. F. Nall, Birmingham; Rev. C. S. Reddick, Birmingham; Rev. R. N. Hall, Birmingham; Dr. I. T. Simpson, Ensley; Prof. C. J. Hurston, financial agent for Selma University; C. E. Cox, Birmingham; Rev. P. J. Watkins, Anniston; Prof. E. Z. Matthews, Sheffield; Rev. E. M. Morton, Birmingham; Prof. W. C. Campbell, Waugh; L. M. Arrington, Montgomery; Dr. E. Z. Hildreth, Selma.

\$4,000 For Education and Mission

The two conventions received more than four thousand dollars for education and missions, 50 per cent of which was given to Selma University, the central school of Negro Baptists.

4,000 Dinners Served

Pastor Goodgame, host of the visitors, stated that his church felt under obligation to the pastors and members of the churches which helped the Sixth Avenue Baptist church in serving dinners on the church lawn four days to one thousand delegates and visitors: Sixteenth Baptist Church, Dr. C. L. Fisher, pastor; Friendship, Rev. Reed, pastor; Shiloh, Rev. A. Garner, pastor; Green Liberty, Rev. Gilven, pastor; Tried Stone, Rev. T. W. Walker, pastor; Thirty-Second Street, Rev. E. M. Morton, pastor; Bethel, Rev. W. M. Winters, pastor; Twenty-Third Street, Rev. C. S. Reddick, pastor; St. James, Rev. M. Thornton, pastor; Macedonia, Rev. J. R. Mathews, pastor; Broad Street, Rev. Holmes, pastor; Tabernacle, Rev. J. H. L. Smith, pastor. One member of Dr. Goodgame's church entertained 50 delegates with meals at her home.

Dr. R. B. Hudson, for more than thirty years secretary of the state convention of 2,000 churches, declared that the meeting was the best in every respect in the history of the Negro Baptists of the state.

Dr. P. J. Watkins of Anniston, offered resolutions of thanks to Pastor Goodgame and his church, to the churches and pastors co-operating due each missionary and report the same to the annual meeting in Richmond, and said deficits will be paid.

Complying with the request of President Creed in his annual address, the claims that may arise, which have not been adjusted by the corresponding convention appropriated money to be used in organizing the Lott-Carey Convention. stall a telephone in the office of the secretary. Rev. G. O. Bullock, D.D., Dr. Whitted was ordered to issue the publishing board, located in Birmingham, and \$100 for the National Publishing House in Nashville, Tenn.

Baptists.

The convention, according to President Creed, will continue this amount yearly.

The convention will meet next year with the 17th Street Baptist Church, Anniston.

Richmond Meeting of Lott-Carey Convention

During the thirty years in which the writer has been connected with the Lott-Carey Convention we have never

witnessed a more widespread interest in the outcome of a meeting than is manifested in the session to come off in Richmond the last of August. The payments

Carolina Baptists are ready still to stand by their work without faltering or wavering. Let us go to Richmond in large numbers to support the Convention. Yours truly,

C. S. BROWN.

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witnessed a more widespread interest in the outcome of a meeting than is manifested in the session to come off in Richmond the last of August. The payments

of this committee. The greatest sympathy is always shown the missionaries, and the convention guarantees a square deal towards all.

A committee, consisting of C. S. Brown, Dr. G. O. Bullock, and Dr. A. A. Graham was appointed to make out an expense budget for the ensuing year, and publish the same. After a very careful consideration the committee submitted the following budget:

For missionaries' salaries.....	\$10,000
Building fund	10,000
Maintenance fund, for foreign stations	5,000
Headquarters building—meet payments	5,000
Back salaries (subject to adjustment)	3,000
Operating expenses—Home base	8,000
Total.....	\$41,000

We are hoping that the entire amount mentioned in the budget will be raised at the meeting in Richmond. All the complaints that have arisen have come because of the lack of funds to satisfy our missionaries. All the white mission boards have experienced our difficulties, and owe millions of dollars. They have been forced to borrow millions to carry on their work. We owe a few thousand dollars, perhaps, and are branded as incompetent, dishonest, and extravagant. We are fully prepared to account for every dollar that has come into our hands. Come to Richmond and be convinced. What we need is money—more money and credit sufficient to do a big business. We have done well during these thirty years of service. Let us not grow weary of well doing. Let us go to Richmond prepared to supply the budget in full, and leave no room for grumblers to grumble.

Thirty-one years ago, in annual session of the State Convention, held in the Ebenezer Church, Charlotte, N. C., the writer being president and Dr. J. A. Whitted corresponding secretary, a resolution was unanimously passed calling a mass meeting of Baptists to be held in the Shiloh Baptist Church, Washington, D. C., for the purpose of organizing the Lott-Carey Convention.

DENVER, Colo., Aug. 16.—Student Dr. Whitted was ordered to issue the melodies and insistent rhythms of the Congo, softened through a long evolution wrought by years of chanting in the back woods of the Southern United States, will be heard in Denver, September 7-14.

The occasion will be the National Baptists' convention of America which will bring approximately 3,000 negro church leaders to the city.

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C. S. BROWN.

AGE-HERALD
BIRMINGHAM, ALA.

JUL 1 1 1927

WOMEN TO HOLD
NEGRO INSTITUTE

Missionary Union Will Sponsor
Meeting July 18

The first missionary institute to be conducted in the South by Baptist white women for negro women will open at Temple Baptist Church on Sixth Avenue, North, between Fourteenth and Fifteenth Streets, Monday, July 18, to last through July 24. It will be sponsored by the Woman's Missionary Union of the Baptist Association (white) and financed by the Alabama Baptist Woman's Missionary Union.

The institute was planned at the instigation of Mrs. Peyton A. Eubank, of Ensley, chairman of the personal service committee of the Woman's Missionary Union of the Southern Baptist Convention, and Southern representative on the International Racial Commission. Assisting her were Miss Kathleen Mallory, corresponding secretary of the Woman's Missionary Union of the Southern Baptist Convention; Mrs. Ida M. Stallings, corresponding secretary of the Alabama W. M. U.; Mrs. R. T. Anderson, superintendent of the W. M. U. of the Birmingham Association, and leaders among the negro women's organizations.

Acknowledgment of the welcomes was made by Prof. J. M. Reese of Meridian, Miss. The opening sermon was delivered by the Rev. J. H. Randall, of Washington, D. C. Following a prayer, praise and song service in the afternoon and a report of the enrolling committee, the Rev. J. T. Brown of Nashville spoke on "The Philosophy of the Sunday School Movement." The B. Y. P. U. at the convention will be the subject of a discussion by the Rev. L. R. W. Johnson, of Chicago.

Dr. L. E. Williams of Chicago

will be the principal speaker.

Music for all sessions will be furnished by negro Baptist choirs.

New York discussed "The Home Missionary Board."

The institute will close with a large mass meeting Sunday afternoon, July 24, when Dr. Frank Willis Barnett will speak.

DETROIT, MICH.

NEW YORK EVENING
TELEGRAM & MAIL

REVIVI

Old Rhythms Will Be Heard at
Denver Meeting.

By the United Press.
DENVER, Colo., Aug. 16.—Student Dr. Whitted was ordered to issue the melodies and insistent rhythms of the Congo, softened through a long evolution wrought by years of chanting in the back woods of the Southern United States, will be heard in Denver, September 7-14.

The occasion will be the National Baptists' convention of America which will bring approximately 3,000 negro church leaders to the city.

A series of concerts, made up wholly of negro songs, will comprise one of the principal features of the meeting.

BANNER
NASHVILLE, TENN.

JUN 22 1927

HOWSE WELCOMES NEGRO DELEGATES

National Sunday School and
B. Y. P. U. Congress Opens
Session Here.

With hundreds of delegates from all parts of the country present, the Congress of the National Negro Sunday School and B. Y. P. U. got underway at the Ryman auditorium this morning at 10 o'clock. The welcome address was delivered by Mayor Hilary E. Howse.

Other welcome addresses were delivered by Mrs. Hettie King, speaking for the Sunday school and B. Y. P. U.; the Rev. W. S. Ellington for the Baptist ministers' conference; Dr. W. F. Powell, pastor of the First Baptist church, for the white Baptists; the Rev. G. W. Lewis, representing other denominations; J. L. Horace for the business men, and the Rev. R. B. Roberts speaking for the Baptists of the state.

Acknowledgment of the welcomes was made by Prof. J. M. Reese of Meridian, Miss. The opening sermon was delivered by the Rev. J. H. Randall, of Washington, D. C. Following a prayer, praise and song service in the afternoon and a report of the enrolling committee, the Rev. J. T. Brown of Nashville spoke on "The Philosophy of the Sunday School Movement." The B. Y. P. U. at the convention will be the subject of a discussion by the Rev. L. R. W. Johnson, of Chicago.

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The institute will close with a large mass meeting Sunday afternoon, July 24, when Dr. Frank Willis Barnett will speak.

DETROIT, MICH.

12,000 Delegates To Attend
Meeting Here; To Be Wel-
comed by Governor.

The future of the new \$600,000 publishing house in Nashville, Tenn., the completion of a hospital now under construction in Africa, the erection of a sanitarium in or near Colorado Springs, and relationships with the Southern Baptist Convention are among the major problems which will be presented to the 12,000 Negro Baptists expected to attend the forty-seventh annual meeting of the National Baptist Convention here Sept. 7 to 12.

L. K. Williams, D. D., president of the convention since 1924, will preside. Dr. Williams is pastor of the Olivet Baptist Church, Chicago, which, with 12,000 members, is said to be the largest Protestant church in the world. His re-election for a fourth term as president of the Negro Baptist organization is expected.

The convention will hear addresses of welcome by Mayor John W. Smith, Gov. Fred W. Green, Bishop William T. Vernon, of the African M. E. Church; Dr. H. C. Gleiss, of the Detroit Baptist Union; the Rev. Ralph C. McAfee, of the Detroit Council of Churches; Dr. Joseph Gomez, representative of the ministry of Detroit; H. H. Coleman, representative of the Baptists of the State, and W. C. Osby, representative of the city's laymen.

President Williams will present his annual address the afternoon of the first day, and the election of officers also will be held at this session. The annual sermon of the president will be preached Sept. 11.

Under the direction of the Rev. R. L. Bradby, minister of the Second Baptist Church, who is in charge of the arrangements, plans for the reception and entertainment of the 12,000 delegates are being perfected. About 1,500 delegates had been assigned by the end of this week.

Three special trains will bring delegates from Chicago and nearby points, two special trains from St. Louis and Kansas City, and a sixth from Boston, New York, and other points in New England.

Sessions will be held in the Light Guard Armory, Brush and Larned streets. Special sessions for the women will be held in the Second Baptist Church, 421 Monroe street.

DETROIT, MICH.

More than 12,000 delegates to the National Baptist Convention of the Negro Baptist Church are expected to attend the forty-seventh annual meeting which lasts through September 12. It is said to be the world's largest.

The convention is being held under construction in Africa, theest single Protestant organization and has an estimated membership of 3,500,000. The Rev. R. L. Bradby, pastor of the Second Baptist Church, is chairman in charge of convention arrangements. Sessions are to be held in the Light Guard Armory, Brush and Larned streets, and special sessions for women will be in the Second Baptist Church on Monroe avenue.

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BIRMINGHAM, ALA., AGE-HERALD

AUG 4 1927

NEGROES HOLDING CONVENTION HERE

Alabama Colored Baptist
Sunday School Body
In Session

A sermon by the Rev. E. M. Morton, pastor of the Thirty-Second Street Negro Baptist Church, and an address on "Teacher Training" by the Rev. S. B. Brownlee, State Sunday School superintendent, featured the Wednesday night session of the thirty-sixth annual convention of the Alabama Colored Baptist Sunday School Association now meeting in the Sixth Avenue Baptist Church.

The Rev. Brownlee told his hearers that intellectual and spiritual qualifications should characterize all Sunday School teachers. He said all religious teachers should be professing Christians and capable of calling out the soul powers of their pupils.

Neat appearance, understanding, and sincerity were named as necessary possessions for all who desire to make good teachers.

At the opening session of the convention Wednesday morning, addresses were made by the Rev. J. E. L. Smith, of Birmingham, and the Rev. W. L. Jeffries, of Selma.

The program for Thursday provides for an address by Prof. C. J. Hurston, T. D. Purdie and other Sunday School workers. The inspirational address of the morning session will be delivered by the Rev. J. M. Hinton.

The Rev. S. B. Brownlee, M. J. Banks and J. J. Neal will make addresses at the Wednesday afternoon session.

Church - 1927

Lott Carey Hosts Prepare To Move Onto Richmond For Annual Convention

Stage All Set For The Meeting To Be Held August 30 to September 2

The stage is all set for the meeting in Richmond, of the great Lott Carey Baptist Foreign Mission Convention, which will be held August 30 to September 2.

Journal of the Negro in the World **1927**

More than thousand delegates and visitors are expected to be present at the convention this year will undoubtedly be the most well attended Convention is the most unique organization among Negroes in the history of its life. Dr. C. S. Brown, of Winton, N. C. is president of the convention, Dr. A. A. Graham among Negroes promoting missions of Phoebe, is the corresponding secretary, Mrs. J. H. Randolph, of Washington, D. C., is president of the Woman's Auxiliary and Mrs. M. L. Penn, of Baltimore, is corresponding secretary. Miss Elizabeth Bullock, of the only Negro Republic in the Eastern Hemisphere, in South Africa, in Hainan, is president of the Junior Auxiliary and Miss Wilhelmina Bullock, of Washington, D. C., the only Negro Republic in the Western Hemisphere, Russia and India. The convention is thirty years old and its growth has been phenomenal. It began in the early stages of its existence with only two missionaries in the Congo. It has now more than fifty in all lands, and has raised among Negro Baptists almost a million dollars which has been applied to the ends for which the Convention was created.

Many of Virginia's famous sons now deceased, were among its early founders, such as A. Bing Jr., Z. D. Lewis, James H. Holmes, Richard Wells, and a number of other denominational leaders prominent at that time. **8-20-27**

Place of Sessions

The usual reduced rates on the certificate plan will be granted by the railroads to delegates and visitors attending the convention.

Max Yergan, told of his missionary work in Africa. He told of the unique tribal organization among the Africans, and of the great possibilities that are ahead of this South African group. He told us not to look upon the African as an inferior race, but as a race that is rapidly coming into its own.

Narayan Parulekar, a Hindu, and local lecturer for the Board of Education and Chas. S. Johnson, editor of the Opportunity Magazine were principal speakers on the second night's program.

The sessions of the convention proper will be held with the world's Western Civilization outlined by the famed Sixth Mount Zion Baptist Church, founded and formerly pastored by the widely known John Jasper. Its present pastor is Dr. A. West, in Erown. The sessions of the Woman's Auxiliary will be held at the Ebenezer Baptist church, of which Dr. Richard Wells was once pastor and which is now under the care of Dr. Wm. H. Stokes. The great Masonic Meeting Friday night, September 2, will be held at the City Auditorium. Prominent Clergymen from Georgia and the Ohio, Pennsylvania, North Carolina, South Carolina, Texas and other states, will deliver sermons and addresses. Dr. E. R. Carter, of Atlanta, Georgia, and pastor of the Old Friendship Baptist church, will deliver the main address at the meeting Friday night and Mrs. M. Banks, returned missionar from Africa, will speak at the meet

result of the Western tendency to mechanize and commercialize all processes and values.

Mrs. Lula Mae Butler Hurst, o. Mr. Johnson speaking on "The James City, Missouri, the most won-derful gospel singer in America, wil-ward the Negro," pointed out the fact

Baptist.

opinion as a phenomenon it must be dissected. In proceeding to analyze the present state of public opinion toward the Negro he said that there are certain definitely formed concepts regarding the Negro which have all of the characteristics of cardinal beliefs and are primary in the mental picture of the Negro. These are beliefs concerning Negro mentality which various pseudo-scientific reports have attempted to "prove," be-ports concerning Negro morality, com-pounded accusations, beliefs concerning Negro criminality, and be-liefs regarding racial temperaments and instincts.

NEWS
DETROIT, MICH.

1927 NEGRO BAPTIST RALLY OPENS

Annual Meeting Represents
4,500,000 Members; 10,000
Delegates Expected.

Business sessions of the forty-seventh annual meeting of the National Baptist Convention, Inc., representing 4,500,000 Negro Baptists in America, are to begin this afternoon with the reports of the president, secretary, and treasurer, and the election of new officers. Addresses of welcome by Gov. Fred W. Green, Mayor John W. Smith, and representatives of various civic and religious groups were to be heard by the delegates this morning.

More than 7,000 delegates from all parts of the continent had reached Detroit yesterday, and for their entertainment the Rev. R. L. Brady, pastor of the Second Baptist Church and convention host, last night sponsored a pre-convention program at which the feature was the singing of a large choir drawn from many Negro Baptist churches of the city. Among the well known men of the denomination presented to the delegates at this meeting were the Rev. G. W. Isaacs of Nashville, Tenn., Dr. J. C. Austin, chairman of the foreign mission board, the Rev. A. M. Townsend, the Rev. L. J. Jordan and the Rev. W. D. Moses of Tennessee.

By the time the convention gets under way it is expected the number of delegates will exceed 10,000, coming principally from the South-ern states. The sessions of the con-vention will continue through Mon-

thams of Chicago, who has held of-fice three years, will preside. The meetings will be held in the Light Guard Armory, Brush and Larned streets. Special meetings for the women attending the convention will be held at the Second Baptist Church, 441 Monroe avenue.

The National Baptist Convention, Inc. is a voluntary organization of Negro Baptist Churches of America for the social, educational and spiritual advancement of the Negroes of the country. The churches each of which is an independent unit, co-operate through the convention in promoting nation-wide programs.

In the educational field the con-vention has established schools for the training of ministers and for the education of Negro youths; and recently it erected a publishing house in the South at a cost of \$600,000. Its social activities, be-sides foreign and home missions include a hospital now under con-struction in Africa, and a proposal will be made to the present con-vention for the establishment of a hospital for Negroes in this coun-trv.

PLAYED PART IN DIVORCE

Baltimore Dentist Wed D.

C. Girl, But Says Baby Is

Another's

**COURT GIVES DR. MASON
AN ABSOLUTE DIVORCE**

Doctor Alleged Wife Was

Indiscreet Again 2 Years Ago

WASHINGTON, D. C.
A final decree for an ab-solute divorce was granted last Friday in the District Supreme Court to Dr. Wil-liam B. Mason, a dentist, 1634 Penna. Ave., of Bal-timore, Md.

The decree gives him an absolute divorce from Mrs. Alice Mason. One million dollars are represented in assets, with but little indebtedness.

Mr. Boyd's Report

Dr. Mason was a student in Howar

or the outstanding features of the National Baptist Convention of America, presided over by J. Edmund Wood of Danville, Ken-tucky, which opened its 1927 Convention at the Zion Baptist Church, this city on Wednesday morn-ing.

African American
It was the first time in the history of Denver that this city had lifted its gates and thrown its doors open to a National Convention of Baptists.

10-27
The Convention was called to order by President Wood at ten o'clock, this was followed by devotions. The local reception provided for welcomes from His Excellency, Governor Wm. Adams, and from His Honor Mayor B. F. Stapleton. There were also welcomes from all the religious, civic and business organizations of the city, with appropriate responses by members of the Convention. The entire five days are to be spent in fostering the objects for which the convention was organized nearly a half century ago.

Three Million Members
Every Board connected with the con-vention, which is an unincorporated body, and which is known to be a missionary volunteer association, is making its report, most of them in printed form. They represent more than three million five hundred thousand in communicants, with an unusually large list of organized churches, Sunday Schools, and B. Y. P. U. Societies.

Women's Auxiliary
There is a Women's Auxiliary in connection with the Convention, with a full list of officers. They are holding their sessions at the Shorter Chapel A. M. E. Church. The Sunday meeting and the Friday night's address will be held in the City Auditorium, one of Denver's magnificent structures.

Million Dollar Publishing House
The Convention controls, through its Boards, a million-dollar Publishing House at Nashville, Tenn., with Henry Allen Boyd as its secretary, one hundred and sixty acres of land in Dexter, New Mexico, recently do-nated for Baptist use, one Baptist Church in Key West, Florida, four acres of ground at Monks Grove, S. C., property and churches in Panama, valued at twenty-five thousand dollars, and a large tract of land do-nated by the Liberian Government of Liberia, W. C. A., and a Theological and Training Seminary at Nashville with five acres of ground on which there are located two brick buildings with electric lights, steam heat, sewerage connections and within the in-corporate limit of that city.

Two Million In Churches
The combined reports of the Con-vention show that approximately two million dollars are represented in assets, with but little indebtedness.

Mr. Boyd's Report

The report of Rev. Mr. Boyd shows

University April 7, 1924. The intered that more than a quarter of a

million dollars worth of business had been done by the institution at Nashville during the past year, by this one million dollar plant, as it is invoiced for that amount. His report further showed that the circulation in periodicals, books, pamphlets of a religious nature, passed the twelve million mark during 1927.

Other Boards

Among the other Board's report to the Convention is the B. Y. P. U. Board, Rev. S. R. Prince, Secretary, the Benefit Board, the Temperance Board, the Church Extension Board and the Educational Board.

Special trains from as far as the extreme South began to arrive here as early as Tuesday afternoon, and continued to come in up to Wednesday night, swelling the attendance.

Rev. C. P. Madison of Norfolk, Virginia, is the Secretary, with four assistant and a Corresponding Secretary. Many cities are bidding for the next Annual Convention.

From Baltimore are W. N. Jones, managing editor Afro American and Dr. and Mrs. David E. Over of Union Baptist Church.

DR. MOTON IN LAY ADDRESS

TELLS BAPTISTS METHODISTS ARE AS GOOD AS THEY ARE

DETROIT, Mich., Sept. 15 (AP)—Dr. Robert R. Moton stood in Booker T. Washington's place last Friday night and the Baptist hosts who heard him are shouting "hal-lelu-jah" yet. For years Dr. Washington delivered the principal lay address at the convention. Moton made those followers of the cross digging back in their memories of the departed sage as he talked.

Declaring that the church faced a crisis as well as its greatest opportunity, he insisted that the church will never be effective in saving this world until it is able to practice its activities than they do in church affairs. The records show there are more than seventy-five different kinds of Baptists, about thirty different kinds of Presbyterians and more than twenty-five kinds of Lutherans. And even in the Catholic Church there are at least a dozen different varieties. Certainly this is no example to set before the world by an organization that professes to teach the unity and brotherhood of all mankind. I do not believe the church will ever be effective in saving the world until it is able to practice itself the gospel which it preaches.

"I am a Baptist," he exclaimed, "but not that kind of Baptist which finds it impossible to recognize Methodist as a brother, or that only Baptists will enter the kingdom of heaven."

9-17-21

"The church is facing today," said, "the greatest opportunity the world since its establishment Jesus Christ. The nations of the earth are in conflict with each other. The people of the earth are growing increasingly restless. Old ways are changing, old ideas are giving place to new. Men and women as for white people as for black people."

men of every walk and station are am a Baptist and have always been. I still hold my membership in the thinking as never before. They are thinking new thoughts. A great Macedonia Baptist Church in Prince Edward County, Virginia. But I am many of them are revolutionary. It is this breaking up of old ways and want to say here and now that I am a searching out for new that pre-not the kind of a Baptist that finds

sents to the Church of Christ its it impossible to recognize a Method

greatest opportunity in history. dist as a brother, not the kind of

Baptist that believes that only Baptists will enter the Kingdom of

Heaven. Indeed, I am not one of those who believes that only the so-called christians will enter into the

Kingdom of Heaven. For I have met

and know personally men and women of other religious faiths whom I believe will surely enter into the

Kingdom of Heaven as anybody

here tonight.

"Some of those I know are Hin-

dus in India, some are Confucian-

ists in China, some are Buddhists in

Japan. Then there is that great

friend and benefactor and lover of

all mankind, Mr. Julius Rosenwald,

of Chicago. In religion he calls him-

self and is called a Jew. But I do

not know a better christian any-

where in the world than this same

men's organizations.

It is planned that similar insti-

tutes will be held in different parts

of the state and the South.

Alice B. Fuller, of Austin, Tex.,

parliamentarian and directress of the

National Convention of Colored Bap-

tist Churches, will be the principal

speaker among the colored women

two others taking part, Mary Davis

and Alice Fowlkes.

Music for all the sessions will be

furnished by the colored Baptist

choirs of the Birmingham district.

The institute will be concluded at

a large mass meeting on Sunday af-

ternoon, when Dr. Frank Willis Bar-

nett, beloved by both white and col-

ored Baptists throughout the state

and South will deliver an address

IS THE FIRST OF ITS KIND TO BE INAUGURATED IN SOUTHERN STATES

A missionary institute for the Baptist colored women of the Birmingham district, will be conducted at the Temple Baptist Church on Sixth Avenue, North, between Fourteenth and Fifteenth Streets, the week of July 18 to 24, sponsored by the Woman's Missionary Union of the Birmingham Baptist Association (white) and financed by the Alabama Baptist W. M. U.

The institute is the first of its kind to be conducted by the Baptist white women of the South, for the colored women, and was planned at the instigation of Mrs. Peyton A. Eubank, of Ensley, chairman of the personal service committee of the Woman's Missionary Union of the Southern Baptist Convention, and Southern representative on the Inter-Racial Commission. Mrs. Eubank has been assisted in arranging

for the institute by Miss Kathleen Mallory, corresponding secretary of the W. M. U. of the Southern Bap-

tist Convention, Mrs. Ida M. Stall-

worth, corresponding secretary of

the Alabama W. M. U.; Mrs. R. T.

Anderson, superintendent of the W.

M. U. of the Birmingham associa-

tion, and leaders among the colored

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BANNER NASHVILLE, TENN.

JUN 12 1927

NEGRO BAPTISTS

MEET HERE JUNE 22

Several Thousand Delegates Will Attend National Congress.

The twenty-second annual session of the Sunday school and Young People's Union Congress of the national Baptist convention, colored, will be held in Nashville from June 22 to 26, inclusive, with several thousand delegates or messengers expected to attend.

During the five-day meeting there will be a thorough and comprehensive discussion of methods of organization, classification, study and teaching, with daily lectures on Baptist doctrines and history, Christian missions, ethics, sociology, evangelism, systematic Bible study, Christian culture movements and teacher training processes.

The regular religious education feature will be supplemented by departmental meetings from 8 to 10 a. m. and from 2 to 4 p. m. each day, and with departmental demonstrations at the close of the morning and afternoon sessions and just prior to the evening sessions. Experts in Sunday school and B. Y. P. U. work among the white Baptists have been requested to deliver lectures on their various phases of Sunday school and B. Y. P. U. work.

One of the features of the congress will be the musical department, which is used to assist religious workers in developing congregational singing. A novel part of this feature is the big singing contest participated in by choirs, choruses and singing clubs from all parts of the country. The winner of the contest will be awarded a prize banner as has been done in the past.

As a special educational feature the delegates will be taken on a tour of inspection of the new Baptist Publishing House, the B. Y. P. U. property and the American Baptist Theological seminary.

During the congress a special publishing house rally will be held, and the delegates will be asked to contribute to a fund to lower the indebtedness on the new building.

The object of the congress is as follows: To promote the growth and efficiency of Sunday schools and Baptist young people's unions within the bounds of the national Baptist convention; to increase the intelligence and working powers of the leaders and workers in these respective organizations; to promote love for Bible study and other religious literature; to develop a spirit of consecration to religious service; to advance the doctrinal claims of the denomination; to increase the measure of interest in the processes of world-wide evangelism, and to disseminate information in regard to Baptist organizations and progress.

The membership in the congress consists of the following: Baptist Sunday schools, Baptist young people's unions, juvenile societies in Baptist churches, Bible and temperance bands, Baptist women's mission societies, and other like organizations. All B. Y. P. U. conquests or city Sunday school unions, county Sunday schools and B. Y. P. U. conventions, district conventions and associations and state Sunday school and B. Y. P. U. conventions and musical organizations are admitted to membership upon the payment of an annual fee of \$15, which entitles them to two delegates, with additional delegates allowed at \$5 for each.

Headquarters for the congress are located at 409 Gay street. W. H. Jernagin is president of the congress and H. T. Sims secretary.

Church-1927
KANSAS CITY, MO

Baptist

Post
AUG 6 1927

Negro Baptist Churches Here Have Lived Through Some Trying Experiences

In Several Instances the Pastors Have Paid Expenses for
Early Years of Congregations Out of
Own Pockets.

GREATER PROGRESSIVE BAPTIST CHURCH (NEGRO).

THIS is the fifteenth of a series of articles giving a concise and accurate history of the churches of all denominations in Kansas City, Independence and Mount Washington. These articles are based on information collected by Mrs. Olive L. Hoggins, 508 East Forty-fourth street, who is planning to publish a complete history of Kansas City churches soon. Mrs. Hoggins has spent about four years in collecting this material and has made use of the minutes and the various congregations, files of old letters and newspapers, books and scrapbooks in all parts of the state. She has interviewed hundreds of church officials and her information has been approved by the head of each congregation. Another of this series will appear next Saturday on the church page of The Post.

By MRS. OLIVE L. HOGGINS.

GREATER PROGRESSIVE BAPTIST CHURCH (Negro).
1416 Vine Street.

IN THE WINTER of 1910, the Rev. H. E. Strickland organized the Progressive Baptist church in Toliver's hall, Thirteenth street and Southwest boulevard. He had been pastor of Pleasant Valley Baptist church in Kansas City, Kas., and the charter members had letters from that body.

They were James Everett, Mrs. Eliza Kimble, Mrs. Fannie Clay, Mrs. Sydney Gould, Mrs. Tamer Smith, Jesse Royston and Henry Tilman. The three men of the group were elected deacons. During the summer the congregation worshipped in a tent on Southwest boulevard between Twenty-seventh and Twenty-eighth streets. When the weather grew too cold for the tent, Pastor Strickland rented a church at 2938 Summit street, which is now the home of the New Hope Baptist church. After about two years another move was made to a basement at Twenty-first and Summit streets, where Mr. Strickland was preaching when he died in January, 1915. He was a strong personality and a leader of unusual ability. He gave to his people a high standard of Christian life which remains with them even now.

He was succeeded by the Rev. James W. Holley, (1915-23), who had been a member of the church and was licensed to preach. He was ordained in the church after he had assumed the pastorate. January 10, 1921, the congregation bought a church property at 1416 Vine street, the present location, for \$3,600 and moved for the last time. The building had been an apartment house.

The Rev. J. S. Sutton (1923-25), came from Dallas, Tex. He advised the name to be changed from Progressive Baptist church to Greater Progressive Baptist church.

The Rev. Charles L. Versa, a deacon in the church, was ordained to preach by Mr. Sutton and succeeded him. To keep from losing the property Mr. Versa paid up overdue payments with his own money, allowing the church to pay him back when it could.

That was all very well, but he had never preached but three sermons before in his life, and the congregation, knowing that and seeing how awkward he was in the pulpit, would not listen to him. The membership dropped down almost nothing and the attendance

He had no following, did not know to a store building at Sixth and May the name of the church to Mt. Olive Baptist church.

day night, April 19, 1913, he announced a prayer meeting. Four people came, two of these coming in and the pastorate of the Rev. Henry Tilman and virtually all of the dead the other two listening from the out-man (1912-13). They made another of the Kansas church took their side. One of these is now his wife James (1913-15). He rented a brick Chapel at Tenth street and Garfield married. The minister was a cement contractor and every Sunday he put a dollar in the collection basket. The

congregation seems to have contributed as much as the pastor, for by the beginning of the second month the collection was enough to pay the property for \$2,600. He met with determined opposition on the part of the church its former home at 604 Charlotte street.

On August 12, 1913, with Dr. J. W. white neighbors. When it was time to move southeast under the Rev. Jerry Green for Mr. Jenkins was young and unmarried. The minister was a cement contractor and every Sunday he put a dollar in the collection basket. The

church purchased property. The Rev. Samuel W. Toles (1915-19) Walter Taylor, James Riley and Roy Calvin. In the fall Pastor Green was called to take his place. Just before Christmas Mr. Mitchell moved

and six houses, for \$6,000. Later in the spring of 1924 Mr. Mitchell

After about a year the congregation arose a question as to the possibility of getting a good title and they were called. Mr. Marcus

tract to buy a four-room cottage at 1609 Michigan avenue for \$1,800. They remained there, however, rent-membership and encouraged the

They spent about \$100 making it into a store building until the congregation contracted to buy the property at Twenty-first street.

(1920-27). He found what he considered a better place for them at 2938 Summit street.

In 1918 five feet was added to the lot and the building was extended to the corner of Nineteenth street and Flora avenue. There they rented

meant an urgent need for more room. Highland avenue. There they rented

the \$1,000 was not all in

The cost for this improvement has a frame church and remained, for hand and the deal not closed.

not been quite paid, but two build-about four years. Pastor Copeland

noting clubs are engaged in a contest to was a good preacher, and a splendid

see which can raise the most money leader, and the congregation grew in

toward the building fund. They each numbers and understanding. But

have a substantial bank account, they were not yet permanently lo-

exact amount being their secret. They cated. In August, 1924, Pastor Cope

expect to buy or build a church within the next few years which will cost

\$50,000 or \$75,000. The church has 200 live members. The Sunday school enrollment is sixty.

From spring until fall the church

had no pastor. Then came the Rev. Robert B. Hays (1925-27). He held

two rallies and raised the necessary

money and bought the property. The

name was changed to Union Baptist

expect to buy or build a church within the next few years which will cost

corner of Twenty-first and Summit streets and again New Hope church

and the work of the church was carried on with considerable enthusiasm.

In November, 1925, they made a

contract to buy the church at Twenty-

ninth and Summit streets for \$2,250.

Pastor Hays resigned and some

About half of this cost has been paid.

members withdrew without letters

and the congregation feels that it has and organized the Salem Baptist

ceased its wanderings. Just as it was church. The membership grew rapidly

beginning to grow in its new home. The burden then fell rather heavily

and look forward to a long period of the members of Union church, who

greater development under the leader had undertaken about as much as they

and the church is 300 with a Sunday school enrollment of about 200. It is in

the cons did not think the church was able to pay a pastor, but wanted to locality where a church was much

keep it going until better times. They needed and is meeting the need in

they will be able to carry out their

contract.

occupied the lower floor of a residence. The Rev. Edward Rhodes, an UNION BAPTIST CHURCH (Negro) the Sunday school enrollment 45. Pas-

evangelist, conducted a revival, aided

604 Charlotte Street. Pastor Jacobs is primarily a Sunday

by the Rev. Henry Tilman, half

An evangelist, the Rev. L. G. Green school worker and Union church is

brother to the former pastor.

from Arkansas, started a mission looking forward to having one of the

Somewhat encouraged by the re-

old King Solomon's Baptist church a outstanding Sunday schools in the

Benjamin Wright (1911-12), who Kansas City, Kas. May 1, 1920, sev-

ented a store building at the southeast corner of Twenty-first

church called Green Chapel. In the fall of 1921 he went back to Little

New Hope church to that location. Rock on a visit and the congregati

The Rev. Charles S. Sanders, a Kan-

six months later Pastor Wright and declared the pulpit vacant and called

gas City, who had for several years been a wanderer in the southern

the Rev. Ezekiel Moseby, who changed states, returned to Kansas City filled

**ANTIOCH BAPTIST CHURCH
(NEGRO).**

1609 Michigan avenue.

The Rev. J. W. Jenkins, recently ordained a minister, who had been a deacon in St. Stephens church for twelve years, rented a two-room cottage at 1820 East Seventeenth street at \$8 a month for a mission. He bought his own lumber and fixed up the cottage, had electric lights put in and bought some old theater chairs

**MACEDONIA BAPTIST CHURCH
(NEGRO)**

Twenty-first and Harrison Streets.

with a longing to build a religious work in some part of the city. He felt persistently led to the corner of Twenty-first and Harrison, though he could find no vacant store or building in which to establish a mission. Finally he noticed an untenant house, next door to a saloon, at 2104 Harrison street, that looked as if it might have been condemned as unfit.

Mr. Sanders went to the owner and rented the place for \$8 a month just as it stood. He moved his family to the upper floor and fixed up the lower floor for services. He started a mission in March, 1916, though advised that he would never be allowed to stay in the neighborhood. Sometimes during services men would be sitting on the steps of the church and drink beer, but the preacher was always kind and in the end he won.

Three months after the mission was started, Mr. Sanders, assisted by the Revs. J. W. Jenkins and J. C. Patton, organized the Macedonia Baptist church with sixteen charter members.

The first year the pastor paid most of the rent. He worked as a laborer at anything he could find to do and gave almost all of his earnings to the work. Seven years he labored and made sacrifices. When the membership grew to 108 the leaders felt they should own property and they asked the minister to see what the building could be bought for. He reported a price of \$2,000, but they voted against it, taking the stand that they were too poor. Mr. Sanders felt that there were too many dead members and he had the roll revised, dropping the name of every one except those who attended services or contributed to the expenses.

PILGRIM REST BAPTIST CHURCH (Negro).

3400 Hardesty Avenue.

The Rev. Jesse Harris was called and remained only a few months. The congregation decided not to hurry two months, he got together a group about calling a minister and held services without a preacher for some time. Toward the close of 1926, the Rev. L. C. Rice, who remained only a short time. The present pastor, the Rev. G. T. Boseby preached a few times and on New Year's Eve conducted the Watch Night services. His property has been bought and is being refinanced. The building is being modeled into a church. The membership has grown to 150, the Sunday school is small but doing splendid work. The influence of Macedonia property and it was practically lost church is being felt in the uplift of the entire neighborhood. The first pastor, affectionately called by minister and people Father Sanders, lives nearby and is ready always with a word of advice and encouragement.

GREENWOOD BAPTIST CHURCH (NEGRO).

Northwest corner of Bellevue avenue and Eighteenth street.

Down by the waterworks, across the railroad tracks is a section of Kansas City, known as Toad Low. Here in the summer of 1892, the Rev. John and the Greenwood Baptist congregation worshipped together in this place. King started a mission and a few weeks later organized a church and called it the First Baptist church. His first deacon was L. Chapman. The location was not favorable. The minister moved to the corner of Twentieth and Madison streets where he leased a lot and built a church.

He was succeeded by the Rev. Robert Watson (1894-1901) who found the congregation rather loosely organized. Then, after the New Year watch night meeting at the beginning of 1901, he had all the machinery functioning and the church was burning. The pastor rented a hall overburned. It was insured for \$3,000 and was clear of debt, so the fire did not create an additional burden in a financial way. Following the fire, the congregation moved to the hall.

As summer came on the Rev. Ephraim P. Green (1901-02) and his deacons pastor and congregation a series of meetings were held at the famous Sixth Street and Southwest Boulevard.

Mr. Zion Baptist Church for four days Board operated this institution in the same like manner as a Foreign Mission Board conducts a great program for missions, giving information for the same. If the Foreign Mission Board should come to Alabama and Liberia, South Africa, Russia, India and Haiti.

9-11-21

and a committee of ministers from the other churches appointed to conduct the meeting. A vote was taken to elect others, and separate officers than those of the Board that's conducting the meeting? Would it be proper for that meeting to vote to adopt a program or to carry out a program made and Main streets and after about a month to the northeast corner of debt paid off and a large and consecrated workers was delivered by Dr. E. R. Carter of Atlanta, Ga. Miss Lulu Mae Butler Hulse of Kansas City, Mo., was the soloist. Dr. G. O. Bullock of Washington, D. C., Surely we would not expect it—the officers of the camp meeting who attended the meeting to vote and elect officers of the camp meeting: Surely we would not expect it—the officers of the church and others that church might appoint—likewise the officers of a congress are the officers of the board or organization that conduct it and not by the people who attend the congress.

If a church went out and conducted a camp meeting and asked those who attended it, would you expect for those who attended the meeting to vote and elect officers of the camp meeting? Surely we would not expect it—the officers of the church and others that church might appoint—likewise the officers of a congress are the officers of the board or organization that conduct it and not by the people who attend the congress.

Hence the W. M. S. Congress is not a congress; because it elects officers, etc.; but it is a convention with a congress program.

BOYD'S CONGRESS VS. MORRIS CONGRESS

Lott Carey Triumphs

The Baptist Leader chafes over the statement of Dr. J. H. Eason that the Morris Congress was not a congress after the S. S. Congress model, but rather a third National Convention of Baptists.

Be it remembered, Rev. R. L. Boyd was the originator of the congress idea among Negro Baptists; so when we are going to define such an institution among Baptists we are confined for Convention, which held its thirtieth annual session here at the famous Sixth Mt. Zion Baptist Church for four days the past week.

The institution called Congress set up by Boyd did not involve election of officers—hence W. M. S. Congress is only, but one of calm, sober, intelligent presentation of the work being done for the natives in Liberia, South Africa, Russia, India and Haiti.

Dr. Boyd was anxious to have the closing session took the form of a great mass meeting, held Friday night at the City Auditorium. Dr. A. A. Graham, corresponding secretary, who is the right arm of the convention and an index to every school methods would be well spent—feature of its work presided. He thus instituted a school for such in-rallying address, finance and instruction and named it the National Baptist Sunday School Congress. The by Dr. E. R. Carter of Atlanta, Ga. Miss Mattie M. Banks, returned soloist. Dr. G. O. Bullock of Washington, D. C., who through his triumphed at the Ebenezer church, Honors were bestowed upon President C. B. Brown for his good work.

RICHMOND, VA., Sept. 15. (Dobson News Service)—The large and useful Lott Carey Baptist Foreign Mission Convention, which held its thirtieth annual session here at the famous Sixth Mt. Zion Baptist Church for four days the past week, has adjourned. The sessions were attended by delegates from churches in all sections of the country. This was not a convention of oratory, but one of calm, sober, intelligent presentation of the work being done for the natives in Liberia, South Africa, Russia, India and Haiti.

The closing session took the form of a great mass meeting, held Friday night at the City Auditorium. Dr. A. A. Graham, corresponding secretary, who is the right arm of the convention and an index to every school methods would be well spent—feature of its work presided. He thus instituted a school for such in-rallying address, finance and instruction and named it the National Baptist Sunday School Congress. The by Dr. E. R. Carter of Atlanta, Ga. Miss Mattie M. Banks, returned soloist. Dr. G. O. Bullock of Washington, D. C., who through his triumphed at the Ebenezer church, Honors were bestowed upon President C. B. Brown for his good work.

LOT CAREY SESSION

AT RICHMOND—REV. C. B. BROWN PRESIDENT—GOOD REPORTS ON MISSIONARY WORK—MRS. RANDOLPH HEADS WOMEN'S SECTION

Richmond, Va., Sept. 15, 1927. (Dobson News Service).—The Lott Carey Baptist Foreign Mission Convention, which held its thirtieth annual session here at the famous Sixth

Church - 1927

Baptist.

Educator Tells Baptist Convention Methodist, Too, May Enter Kingdom

Holds Church Is Facing Crisis—Has Greater Opportunity for Service Now Than Ever Before, if It Asserts Its Power

DETROIT, Sept. 19.—Dr. Robert R. Moton stood in Booker T. Washington's place a few nights ago and the Baptists who heard him a shouting "hallelujah" yet. Declaring that the church faced a crisis as well as its greatest opportunity, he insisted that the church will never be effective in saving the world until it is able to practice itself the gospel which it preaches.

"I am a Baptist," he exclaimed, "but not that kind of Baptist which finds it impossible to recognize a Methodist as a brother, or that only Baptists will enter the Kingdom of Heaven."

"The Church is facing today," he said, "the greatest opportunity in the world since its establishment by Jesus Christ. The nations of the earth are in conflict with each other. The peoples of the earth are growing increasingly restless. Old standards are being broken down, old ways are changing, old ideas are giving place to new."

Men and women of every walk and station are thinking as never before. They are thinking new thoughts. A great many of them are revolutionary. It is this breaking up of old ways and a searching out for new that presents to the Church of Christ its greatest opportunity in history.

"The church has believed it has the final solution of the ills of mankind; it has believed it can bring peace to restless, troubled minds; it has believed it can put an end to strife and warfare.

"Now is the chance for it to assert its power, to present its cure and to give mankind the panacea for its ills. Its message to the world will not be a new one. It will be the same old message of 'Peace on earth, good-will toward men,' or, as the revised version has it, 'Peace on earth to men of good-will.'

"The truth of the matter is that there is as much rivalry, antagonism and dissension within the church of Jesus Christ itself as there is on the outside."

wald. I do not know any man who has any more of the spirit of Jesus Christ than Julius Rosenwald. For myself, I shall be perfectly content at the last to go to that place which God Himself should assign to Julius Rosenwald.

"I am just a layman. I am not

a preacher. But I believe I am a Christian. And it seems to me that more than all the hymns, more than all the prayers, more than all the sermons and all the theology is this matter of living at peace with one's fellows and co-operating with men and women of all faiths, of all sects and of all races in making the Kingdom of Heaven to come on earth in every possible way to make this world a better place for others to live in. I think this is what Jesus had in mind when he taught us to pray: 'Thy kingdom come, They will be done, on earth as it is in Heaven.'

America, Central America, Panama and the stations on the Pacific Coast, as well as to the Sunday schools and religious organizations in the United States project.

Each year the National Baptist Publishing Board has made these contributions. The secretary states that while he has not been able to comply with all the requests and to make donations to all calls, or even to all those who are needy, he was trying as far as funds permitted, to recognize and give assistance to the pressing needs of most of them. While the Publishing Board has made these direct donations, the Secretary declared that he had not received a single penny, not one dime from any individual, church, Association, State Convention or National Convention, to be applied to operating expenses, to purchase price

ful conditions prevailing in the states caused by the recent high waters in many sections of the country, the storms and cyclones that wrought havoc to many churches and homes during this past year; yet we are adjusting ourselves to meet some of these conditions, and we are praying that the denominational forces throughout the country will see the need of making themselves responsible for the relief work," declared the secretary this week.

\$12,000 GIVEN TO MISSION WORK

NATIONAL BAPTIST PUBLISHING BOARD MAKES DONATION TO DENOMINATION

Needy and Destitute Stations Helped During the Past Year by Big Plant of This City

Over Twelve Thousand Dollars were donated by the National Baptist Publishing Board during the last year, to home and foreign mission work. These facts were revealed when the Secretary Henry A. Boyd, made his report last week. This donation came out of the coffers of the institution, as a result of its successful operation during 1927. It was given to mission stations in Africa in charge of the missionaries who are operating in the various sections of the fatherland, employed by the Foreign Mission Board, which is made up jointly of members of the Lott Carey Foreign Mission Convention and the National Baptist Convention of America; and the mission stations in Haiti, Cuba, Porto Rico, Jamaica, South

or any indebtedness whatever of the Board.

His report showed that the mammoth plant located here in this city, at Second Avenue and Locust Street, had been operated, maintained and sustained out of the business end of the institution. More than five hundred dollars in cash aside from the supplies, were given to Panama work. The four churches and the school located in Panama under the superintendence of the Rev. R. H. Thorbourne, received assistance at a time when their needs were pressing and impressing. It was the timely assistance and the donation from the National Baptist Publishing Board, the gift to Rev. and Mrs. Thorbourne that enabled them to make the visit to the states to attend the Sunday School Congress and the National Baptist Convention that closed its recent session in Denver. The secretary cables the first money that the Rev. Mr. Thorbourne received to be applied to his expense on his home visit.

"This donation would have been larger and more help given, but for the aw-

BAPTIST STATE S. S. CONVENTION IS HISTORY

Last Thursday night at Shiloh Baptist Church, Henderson, marked the close of the fifty-fourth annual session of the Baptist State Sunday School Convention. Taking everything into consideration, it was one of the best and, in some respects, the best, session of the convention ever held. There were more districts and county conventions and individual schools represented than we have ever had at any one meeting. The delegation was unusually large and made up of very intelligent personnel. The *spirit was fine throughout*. It began on a high spiritual plane. Rev. R. W. Underwood conducted the devotions Wednesday morning. A large number of delegates took part in it. A deep spiritual attitude was developed which manifested itself through the entire convention.

Advanced and larger programs were planned for the coming year and years to follow. In the program are almost three times as many Sunday school chautauquas to be held as during last year. Before another twelve months almost every part of the State will be touched by these great Sunday school meetings. We do not know anything so calculated to help and inspire Sunday school workers as these Sunday school institutes. The necessity of proper Sunday school organization, as well as the importance of training the teachers how to prepare and teach the lesson, is emphasized. The Sunday school is given its proper place in the church. It is the church engaged in teaching God's Word.

Many other helpful things considered by the convention will be given our readers from time to time.

The people of Henderson outdid themselves in caring for the convention. They did that irrespective of denomination. In fact, the Methodists and Presbyterians seem to have vied with the Baptists in taking care of the delegates. It is a very wholesome sign when all of God's people can work together for the advancement of His kingdom.

DR. MOTON TELLS BAPTISTS METHODISTS ARE AS GOOD AS THEY ARE

Detroit, Mich., Sept. 14.—(By A. N. P.)—Dr. Robert R. Moton stood in Booker T. Washington's place last Friday night and the Baptist hosts who heard him are shouting "hallelujah" yet. For years Dr. Washington delivered the principal lay address at the convention. Moton made those followers of the cross dig back in their memories of the departed sage as he talked.

Declaring that the church faced a crisis as well as its greatest opportunity, he insisted that the church will never be effective in saving the world until it is able to practice itself the gospel which it preaches.

"I am a Baptist," he exclaimed, "but not that kind of Baptist which finds it impossible to recognize a Methodist as a brother, or that only Baptists will enter the kingdom of heaven."

"The Church is facing today," he said, "the greatest opportunity in the world since its establishment by Jesus Christ. The nations of the earth are in conflict with each other. The peoples of the earth are growing increasingly restless. Old standards are being broken down, old ways are changing, old ideas are giving place to new. Men and women of every walk and station are thinking as never before. They are thinking new thoughts. A great many of them are revolutionary. It is this breaking up old ways and a searching out for new that presents to the Church of Christ its greatest opportunity in history.

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"Now is the chance for it to assert its power, to present its cure and give mankind the panacea for its ills. Its message to the world will not be a new one. It will be the same old message of 'Peace on earth, good will toward me,' or, as the revised version has it, 'Peace on earth to men of good will.'

"The truth of the matter is that there is as much rivalry, antagonism and dissension within the church of Jesus Christ itself as there is on the outside.

"It has been my privilege recently to see many parts of the world while seeking the improvement of my health. On those travels I had the opportunity of making some observations about religious faith and practices. The thing that struck me most probably was that among so-called heathen peoples there religious faith bound them together as a unit whatever their other differences; but among Christians it seems they are divided more by their different religious ideas than by anything else.

"It seems that Christians hang together better in business, in politics, in secret societies and similar activities than they do in church affairs. The records show there are more than seventy-five different kinds of Baptists, about thirty different kinds of

Continued on page 8

Presbyterians and more than twenty-five kinds of Lutherans. And even in Catholic Church there are at least a dozen different varieties. Certainly this is no example to set before the world by an organization that professes to teach the unity and brotherhood of all mankind. I do not believe the church will ever be effective in saving the world until it is able to practice itself the gospel which it preaches.

"This is equally true for black people as for white people. I, myself, am a Baptist and have always been. I still hold my membership in the Macedonia Baptist Church in Prince Edward County, Virginia. But I want to say here and now that I am not the kind of a Baptist that finds it impossible to recognize a Methodist as a brother, not the kind of a Baptist that believes that only Baptists will enter into the Kingdom of Heaven. Indeed, I am not one of those who believes that only the so-called Christians will enter into the Kingdom of Heaven. For I have met and know personally men and women of other religious faiths whom I believe will surely enter into the Kingdom of Heaven as anybody here tonight.

"Some of those whom I know are Hindus in India, some are Confucians in China, some are Buddhists in Japan. Then there is that great friend and benefactor and lover of all mankind, Mr. Julius Rosenwald of Chicago. In religion he calls himself and is called a Jew. But I do not know a better Christian anywhere in the world than this same Julius Rosenwald. I do not know any man who has any more of the spirit of Jesus Christ than Julius Rosenwald. For myself,

I shall be perfectly content at the last to go to that place which God himself should assign to Julius Rosenwald.

"I am just a layman. I am not a preacher. But I believe I am a Christian. And it seems to me that more than all the hymns, more than all the prayers, more than all the sermons and all the theology is this matter of living at peace with one's fellows and cooperating with men and women of all faiths, of all sects and of all races in making the Kingdom of Heaven to come on earth in every possible way to make this world a better place for others to live in. I think this is what Jesus had in mind when he taught us to pray: 'Thy Kingdom come, Thy will be done, on earth as it is in Heaven'"

Birmingham, Ala., Age-Herald

AUG 5 1927

NEGRO BAPTIST SCHOOLS MEET

Thirty-Sixth Annual Convention Will Close

Friday Night

The thirty-sixth annual convention of the Alabama Negro Baptist Sunday School Convention, now in session at the Sixth Avenue Colored Baptist Church, is scheduled to close Friday night with a sermon by the Rev. W. F. Jacobs of Montgomery.

The Friday afternoon session will be preceded by a large parade of Sunday School workers from the Sixteenth Street Baptist Church to the Sixth Avenue Baptist Church. The parade is due to start at 2 p.m.

The principal address of Friday afternoon will be delivered by the Rev. D. V. Jemison, president of the Negro Baptist Convention of Alabama. The principal address of Friday morning's session will be on "How Jesus Met Life's Problems" by Prof. M. J. Banks.

The session Thursday night was featured by a pageant, "The Old and New Sunday School," and an enthusiastic rally for the colored university at Selma. Dr. R. T. Pollard, president of the institution, made the principal address.

The newly elected officers of the Sunday School Association are: J. H. Creed, Gadsden, president; H. C. Walker, Dothan, vice president; the J. H. L. Smith, Eufaula, record-
secretary; Carrie M. McQueen, Birmingham, corresponding secre-
tary; R. A. Brown, Mobile, statis-
; the Rev. J. R. Matthews, Bir-
ham, treasurer.

Church-1927

Baptists.

Official State & Districts Kansas Baptist Directory

A Roster of Our Official Family: Neosho Valley District Baptist Association

The Negro Star ASSOCIATION PROPER

Moderator..... Rev. J. H. Scott
2 Osawatomie, Kans.
Vice Mod..... Rev. W. F. Beatty
Ft. Scott, Kans.
Secretary..... Rev. G. Marshall
Chanute, Kans.
Treasurer..... Rev. Jas. Stovall
Humboldt, Kans.

WOMAN'S HOME FOREIGN MISSION.

President..... Mrs. J. W. Gordon
Iola, Kansas
Vice Pres. Mrs. J. M. Hughes
Ottawa, Kansas
Secretary..... Mrs. M. G. Glover,
Chanute, Kansas
Treasurer..... Mrs. F. Cochran,
Fort Scott, Kansas.

SUNDAY SCHOOL CONVENTION.

President..... Rev. M. J. Smith,
Fort Scott, Kans.

Vice Pres. Mrs. Bettie Cooper,
Paola, Kansas
Secretary..... Miss Lida Cramp,
Olathe, Kansas
Treasurer..... Mrs. Carrie Whitever
Fort Scott, Kansas

BAPTIST YOUNG PEOPLES UNION.

President..... Mrs. M. L. Owens
Fort Scott, Kans.

Vice Pres. Mr. Minor Fleming,
Fort Scott, Kansas

Secretary..... Miss Elsie Lewis
Ottawa, Kansas
Treasurer..... Mrs. Martha Baker
Olathe, Kansas

MINISTERS AND DEACONS UNION.

President..... Rev. J. A. Rucker,
Paola, Kansas

Vice Pres. Rev. F. W. Williamson
Hillsdale, Kansas

Secretary..... Mr. Ike Owens
Fort Scott, Kansas
Treasurer..... Rev. James Wilson
Ottawa, Kansas

Officers of the Smoky Hill River Missionary Baptist District Association and its Auxiliary Conventions:

ASSOCIATION PROPER:

Moderator..... Rev. G. T. Raimy
920 N. Clay, Junction City
Vice Moderator..... Rev. M. T. Waters
Salina, Kansas

General Secretary—Lewis N. Grimes
615 W. 10th Junction City
General Treasurer....Bro. Frank Tyler
997 N. Elm, Abilene, Kans.
Statistician-Auditor..... W. F. Warder
Ellsworth, Kansas

WOMAN'S HOME AND FOREIGN MISSIONARY CONVENTION

President..... Sister M. D. Jones
509 W. 13th Junction City
Vice Pres. Sister Carrie L. Davison
Route 9 Box 93, Emporia

Rec. Sec. Sister Essie D. Bryant
330 N. 2nd. Salina
SUNDAY SCHOOL CONVENTION.

President..... Sister O. E. Jackson
420 S. Cottage Ave. Salina

Vice Pres. Sister Maude Curtis
Abilene, Kansas
Rec. Sec. Sister Emma Tyler
907 N. Elm, Abilene

BAPTIST YOUNG PEOPLE'S UNION CONVENTION.

President..... Bro. O. W. Gary
Abilene, Kansas

Vice Pres. Sister Anna Carter
214 S. East St. Emporia, Kans.

Rec. Sec. Sister Bernice Brown
Ellsworth, Kans.

AUXILIARY MISSIONS CONVENTION

President....Sister Lois Vera Grimes
615 W. 10th St. Junction City

Vice Pres. Sister Anna Chaves
Abilene, Kansas

Rec. Sec. Sister Burnadetta Brummell
Saline, Kansas

MINISTERS AND DEACONS UNION.

President..... Rev. A. G. Mason
Strong City, Kansas

Vice Pres. Rev. J. W. Johnson
N. Mulberry, Abilene, Kansas

Gen. Sec. Lewis N. Grimes
615 W. 10th St. Junction City

Gen. Music Director..... Sister Geraldine Bryant Hudson, 330 N. 2nd. St.

EXECUTIVE BOARD MEMBERS. Main Body

Rev. J. W. Johnson, N. Mulberry St.
Abilene, Kansas
Rev. J. Moore, Nicodemus, Kansas
Rev. J. H. Bruce, 9th and Yuma St.
Manhattan, Kansas

Monday at 7:30 o'clock p. m., and
one hour during the session except,
Sunday.

Second Day, Tuesday, Sunday
School Convention.

Third Day, Wednesday, Baptist
Young Peoples Union Convention.

Fourth Day, Thursday, W. H. & F.
Mission Convention.

Fifth and Seventh Day, Friday and
Sunday. The Main Body.

Sixth Day, Saturday a. m. and
Evening Auxiliary Missions, Pilgrim
Baptist Church, Manhattan, Kansas,
Rev. J. H. Bruce, Pastor.

The Executive Boards of this As-
sociation and its auxiliary Conven-
tions shall meet Tuesday before the
second Lord's Day in November, Feb-
ruary, and May, at 7:00 o'clock p. m.
and shall close on Thursday Evening.
Nicodemus, Strong City, and Salina.

1st. 2nd. 3rd.

Send all bazar pieces for State
and District Work to sister J. B. De-
vine, 614 W. 9th St., Junction City,
Kansas.

Vice Pres. Sister Maude Curtis
Abilene, Kansas

Rec. Sec. Sister Emma Tyler
907 N. Elm, Abilene

WOMAN HOME & FOREIGN MISSION CONVENTION

Sister Mary Brown, Russell, Kansas
Sister J. E. Johnson, Manhattan, Kans

SUNDAY SCHOOL CONVENTION.

Sister Viola Robinson, 8th & Yuma

Manhattan, Kansas

Sister Alberta Payne, 519 W. 13th St.

Junction City, Kansas

B. Y. P. U. CONVENTION.

Sister S. Hampton, East 7th Street
Abilene, Kansas

Sister Lois V. Grimes, 615 W. 10th St.

Junction City, Kansas.

AUXILIARY MISSIONS CONVENTION

Secretary W. H. and F. M. Conven-

tion Board.

TIME AND PLACE OF MEET-
INGS of the Smoky Hill River Mis-
sionary Baptist District Association
and its Auxiliary Conventions and the
Quarterly Board Meetings:

The 24th Annual Association and
Auxiliaries will meet Monday before
the Second Lord's Day in August as

follows:

Rec. Sec. Rev. J. T. Elias
211 E. 10th St., Pittsburg

Moderator..... Rev. C. Teal
719 S. 18th St., Independence

General Sec'y..... Rev. A. L. Gardner
615 S. 23rd St. Parsons.

Treasurer..... Rev. L. J. Brown
2414 Morton Ave., Parsons.

Time of meeting of Southeastern
Association, Thursday before the 4th
Lord's Day of July.

Woman's Home and Foreign Mis-
sion Convention convenes Tuesday be-
fore 4th Lord's Day in July:

President..... Mrs. Mary Dial
1015 N. Broadway, Pittsburg.

Vice President..... Mrs. Clara Brown
106 E. Pine St. Cherokee

General Sec. Mrs. Millie Anderson
516 E. 5th St. Coffeyville

Treasurer..... Mrs. Minus Duncan
221 Park Ave., Baxter Springs.

SOUTHEASTERN DISTRICT S. S. CONVENTION.

President..... Rev. A. L. Gardner,
615 S. 23rd St., Parsons.

Vice President..... Mrs. Bessie Metcalf
Cherryvale, Kans.

General Sec. Miss Bertha Robinson
Cherryvale, Kans.

Treasurer..... Mrs. M. Lytle, Chetopa

B. Y. P. U. CONVENTION.
President..... SRev. Wm. Thomas

Cherryvale, Kans.

Vice President....Miss Ruby Meachem
2414 Morton, Parsons

Gen. Sec. Miss Bonzetta Washington
Independence, Kans.

Treasurer..... Miss Marjorie Gunter
District Supervisor..... S. S. Hester

Pittsburg, Kans.

MINISTERS AND DEACONS UNION.

President..... Rev. J. S. King
420 W. 3rd St., Cherryvale, Kans.

Vice President..... Rev. H. Hopkins
Pittsburg, Kans.

Gen. Sec. Rev. J. P. Williams,
Route 5, Parsons.

Treasurer..... S. M. Archie
902 W. 13th St. Coffeyville

Instructor....Rev. P. D. Skinner, D. D.
Coffeyville, Kans.

Convenes Monday before Fourth
Lord's Day in July.

YOUNG LADIES DISTRICT CON.

Auxiliary to S. S. Con.)
President..... Mrs. E. M. Wyatt

403 S. 14th St. Independence.

S. S. Convention, B. Y. P. U., Con-
vention and Young Ladies Conven-

tion convenes Tuesday, Wednesday,
Thursday and Friday before the 2nd
Lord's Day in June.

Northeastern District Missionary
Baptist Association and Auxilia-ies
to be held Tuesday before the 4th
Lord's Day in August 1927; First
Baptist Church, Leavenworth, Kans,
Rev. M. J. Stewart, Pastor.

Three Board Meetings:
1st. Wed. before 4th Lord's Day in
November.

2nd. Wed. before 4th Lord's Day in
February.

3rd. Wed. before 4th Lord's Day in
May.

OFFICERS:
Moderator..... Rev. Chas. Favors
1608 Holman St., Joseph, Mo.
Vice Moderator..... Rev. M. Houston
308 South 9th St., Hiawatha, Kans.
Gen. Sec. Cora J. James
Box 236 Tonganoxie, Kans.

Treasurer..... Rev. B. J. Davidson
423 N. 6th St., Leavenworth, Kans.
Auditor..... Rev. W. L. Shook
K. V. S. Topeka, Kans.

Board Members:—Rev. M. J. Stew-
art, Rev. G. D. Saunders, Rev. M.
Fraizer.

Life Members:—Rev. J. D. Hunt,
Rev. and Mrs. J. W. Hayes, Mrs. L. V.
Halm.

District Missionary, Rev. G. N.
Conway, North 3rd. St., Leavenworth
President W. H. & F. Mission Con-
vention, Mrs. Wm. Smothers, 1016
North 10th, Atchison, Kans.

President, Sunday School Conven-
tion, Miss Julia Guthrie, 834 Mound
St., Atchison, Kans.

President B. Y. P. U. Convention
Mrs. Charity Smart, 400 M Street,
Atchison, Kansas.

Ministers & Deacons Union, Rev.
W. L. Shook, Kansas Vocational
School, Topeka, Kansas, R. F. D. 27

President of Junior Bands. Miss
Naomi Shackelford, Atchison, Kans.

TRIBUNE

JAN 28 1927

NEGRO BAPTIST CHURCH CALLS CONFERENCE

The Negro First Baptist church
on Clow-av has called a council
to ordain its pastor, Rev. R. W.
Maxie. The following Negro
churches have been asked to as-
sist: First Baptist church, Dover;
First Baptist church, Malvern;
Shilo Baptist church, Coshocton;
Union Baptist church, Zanesville
and the Oakley Baptist church, Co-
lumbus.

The council will be present Sun-
day afternoon at two o'clock, and
dinner will be served in the base-
ment of the church.

National Baptist Executive Board In Epochal Meeting

Over 100 Delegates From Various Parts of Country Attend.

CINCINNATI, O., Jan. 27.—(Special to Courier.)—The Executive Board of the National Negro Baptist Convention held its meeting at Antioch Baptist Church, Ninth and Free-
man avenue, last Wednesday and Thursday. The Rev. L. K. Williams, pastor of Olive Baptist Church, Chicago, and president of the National Baptist Convention of the United States was the principal speaker. Other prominent workers and speakers were:

Dr. J. C. Austin of Chicago, Dr. W. T. Amiger and Dr. C. H. Par-
rish of Louisville, Ky.; Rev. O. C. Maxwell, St. Louis, Mo.; Rev. A. W. Brown of Old Jasper church, Richmond, Va.; Dr. G. H. Simms, New York, Rev. W. H. Rozier, Los Angeles, Cal., Dr. A. L. Boone, Fort Worth, Tex., Dr. T. F. Murphy, Rev. G. H. Cox, and Dr. O. L. Hailley, of Nashville, Tenn.

After the opening session Wednesday morning, and the first business session Wednesday evening, the whole body was feted to a grand dinner at the church by the members of the First Baptist church.

On Friday evening a dinner in honor of the session was held at the Y. W. C. A., on Cutter street. Miss Anna Hope in charge.

The pastor, Rev. W. Williams of Antioch, said that the meeting was one of the grandest in history.

Complete plans were made for the Men Save Jesus Christ and Him Crucified.

OPELIKA NEGROES INSTALL PASTOR

Dr. F. A. Owens Delivers Installation Sermon at Colored Baptist Church

OPELIKA, ALA., March 7.—Special to The Advertiser.—Declaring that Paul's theme was "Jesus Christ and Him Crucified," that theme is the only panacea for the world's ills and that the only life worth living is the sacrificial life, Dean A. F. Owens of

Selma university Sunday afternoon preached the installation sermon for Rev. Charles W. Kelly of Tuskegee institute as pastor of the Colored Bethesda Baptist church, Opelika,

using for his text First Cor., 3-2, "I Determined To Know Nothing Among

the men save Jesus Christ and Him Crucified."

In the forenoon Rev. G. Lake Imes, of Tuskegee institute discussed before a large audience, "The Revolutionizing Power of the Gospel," using for his text, Romans 1:15. "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation for every one that believeth."

"If your religion and your work will not mix you should find another job," said Dean Imes, formerly in charge of Phelps-Hall Bible Training school.

Greetings to the Bethesda church and new Pastor Kelly were brought from the Greenwood Baptist church, Tuskegee, by Wm. H. Carter, treasurer Tuskegee institute; Charles H. Evans from Mt. Olive Baptist church, Tuskegee and from the Ebenezer Baptist church, Auburn, Ala., by Deacon W. A. Martin, who was accompanied by twenty members of his church. Among delegates from Tuskegee in-

stitute who brought greetings were: Col. W. H. Ward, in charge of the Veterans' hospital and Dr. Kennedy, assistant and Warren Logan, former treasurer of Tuskegee Institute.

At night before a capacity crowd Pastor Kelly responded to all the installation services of the day.

A recognition collection was taken, amounting to \$418 in cash.

Rev. Thomas Clifford Johnson, of Opelika, was ordained to the work of the Gospel ministry by Dean Owens, Pastor Kelly, Rev. Julius Brown, of Tuskegee Institute, Rev. W. D. David and Rev. Reuben Ferrell.

Rev. Charles W. Kelley, the new pastor of Bethesda Baptist church is a graduate of Fisk university and Oberlin college and is at present assisting in a drive for one hundred thousand dollars for Fisk university.

For several years he was one of the instructors in Phelps Hall Bible Training school, Tuskegee Institute.

N. E. BAPTISTS IN R. I.

CONVENTION TO ASSEMBLE IN PROVIDENCE JUNE 14TH-19TH

Providence, R. I., May 16, 1927.—The Olney Street Baptist Church, Rev. O. St. Paul Thompson, pastor, is making preparations for entertaining delegates and visitors to the 53rd annual meeting of the New England Baptist Missionary Convention which will be held for five days beginning June 14.

The convention was organized in this city at the Congdon Street Baptist Church in 1874. Rev. Walter J. Moss, pastor of the Congdon Street Church was licensed to preach by 5,000, and sections will be set apart for white auditors.

Birmingham, Ala., Age-1000

COLORED BAPTIST MEET ENDS TONIGHT

The final meeting of the Dougherty County Colored Baptist Convention, which has been in session for the last several days, will be held tonight at 7:30 o'clock at the Friendship Baptist Church, it was announced Tuesday by N. B. Wright, chairman of the convention.

Dr. J. M. Nabrit, president of the General Missionary Baptist Convention of Georgia, will address the congregation tonight. He is one of the most able colored ministers in the state and a large gathering is expected to hear him.

The previous meetings of the convention have been held in the Beulah Baptist Church, but in order to accommodate the large crowd expected tonight, it was decided to hold the final meeting at the Friendship Church. The meetings of the convention have proven a success in the efforts of the convention in raising funds to aid in a \$50,000 drive for mission and education.

STAR
KANSAS, CITY, MO.
MAR 12 1927

The Negro Church Operetta March 29.

The date of March 29 has been set for the performance of the operetta, "The Arrival of the Negro," in Convention hall by 200 young members of churches represented in the Colored Ministerial Alliance of Greater Kansas City.

The spectacle, which will include a prologue, two acts, six scenes and twenty-four musical numbers, is being directed by J. Berni Barbour, director, who first produced it at the Abyssinian Baptist church of Brooklyn. This church, in the heart of the Harlem "black belt," has a membership of 5,000 and owns an \$800,000 church building, said to be the largest negro church in this country.

Public school students and parents as well as church members are co-operating in the sale of tickets. The hall will be arranged with a seating capacity of 5,000, and sections will be set apart for white auditors.

Birmingham, Ala., Age-1000

STATE MEETING FEATURED WITH YEARLY REPORT

Mrs. J. Carter Wright Of Roanoke, Delivers Stirring Address

EXECUTIVE BOARD TALKS BUSINESS

Newton College Scholarship Fund Approved And Continued

TUSCALOOSA, Ala., March 30.—The registration of delegates to the Alabama State Baptist convention of the Woman's Missionary union in session at the First Baptist church showed that 507 were in attendance up to early Wednesday and others were expected before the session closes Thursday afternoon at 12:30 o'clock. Four hundred were expected. Wednesday morning's session was devoted mostly to business of the unit and was opened with an organ prelude. Mrs. W. F. Yarbrough of Birmingham, addressed the convention on "Worship the King." There was a special musical program rendered.

Reports were made by Mrs. W. H. Stamford of Montgomery, the auditor; Mrs. Mary C. Allen, of West Blocton, white cross chairman; Mrs. J. B. Ingram, Birmingham, press correspondent. Dr. L. L. Gwaltney, editor of the Alabama Baptist, delivered an address on "Things for the Press Chairman." Mrs. J. Carter Wright of Roanoke, president of the state W. M. U., made her annual address and took for her subject, "Thy Kingdom Come." A concluding address was delivered by Mrs. Una R. Lawrence of Little Rock, Ark., mission study editor. Her subject was "Where He Himself Would Come." Reports were made in the afternoon of the Margaret fund trustees by Mrs. T. W. Hannon of Montgomery; On memorial by Mrs. E. D. Baldy of Marion; Report of personal service chairman, Mrs. G. E. Crowell of Sylacauga and report on Judson college by the president, Dr. E. D. Baldy.

Mrs. Maud Henderson of Atlanta, Ga., delivered an address on inter-racial work. A meeting of the executive board was held and it was decided to continue the scholarship of \$200 to Newton college which was formerly donated by the late Mrs. M. A. Oates, who had also given gifts to the college totalling \$42,000. It will be known as the Oates Reynolds scholarship in memory of the late benefactors of the school.

The feature of the night's program was an address by Mrs. W. J. Cox of Memphis, president of the Woman's Missionary union of the Southern Baptist convention.

Y. W. A. banquet was given Wednesday night in the high school cafeteria and was in celebration of the twentieth anniversary of the Y. W. A. The speakers were: Mrs. Gordon Ussery of Roanoke; Miss Anna Brown, Tuscaloosa; Miss Kate Frazier, Auburn; Miss Elizabeth Lawson, Birmingham; Miss Essie Fuller, missionary from Brazil; Miss Hannah Reynolds, Montgomery. The session will close Thursday afternoon with a consecration by Miss Kathleen Mallory of Birmingham, election of officers and choosing the next convention city. Dr. E. V. Baldy of Marion extended an invitation for the convention to meet in his home city next year.

All of the visitors are being entertained in the homes of the city with the exception of a few who were staying at hotels. A down pour of rain all day Wednesday did not hamper the enthusiasm of the meeting and the church was crowded at every session.

Church - 1927

Baptists.

FOR A WORTHY CAUSE.

The city council has granted the privilege, and today the Wheat Street Baptist church, one of the largest colored institutional organizations in the nation, will conduct a city-wide tag sale for the purpose of raising funds to finish the new edifice, the old church having been destroyed by fire in 1917.

There will be members and friends distributed throughout all parts of the city seeking aid and co-operation from the public at large.

It deserves success and the hearty response of the people of Atlanta is earnestly urged.

5-28-27

The Wheat Street Baptist church, located at Auburn avenue and Fort street, was established in 1870, during the period of reconstruction. It was one of the landmarks of the city. Because of having kept its doors open for all these years for all kinds of uplifting movements it truly earned the name of the "People's church."

Following Atlanta's last riot in 1907 the first interracial conference held in the city for the purpose of cementing better relationship between the races and healing the wounds inflicted in the hearts of the members of both groups by reason of the riot, was held in Wheat Street church. The meeting was called by Dr. P. James Bryant, the pastor of the church, who for the past twenty-seven years has been the shepherd of a flock of some 6,000 communicants. At this meeting ex-Governor W. G. Northern, Rabbi David Marx, Drs. Landrum, White, Wilmer and Bradley and Judge George Hillyer were among the persons who spoke on this memorable occasion on behalf of interracial good-will.

Dr. Bryant is chairman of the inter-racial relationship among the colored people in the state of Georgia.

When the church was burned all of the fixtures were also completely destroyed. This fire occurred just after the congregation had completed a \$20,000 interior and exterior improvement. The same fire destroyed the personal property

and homes of 2,000 of the members.

From the day of the fire they worshiped in temporary quarters. They now have under construction at the corner of Auburn avenue and Yonge street a creditable edifice. The first unit of the church has been completed and they are now worshiping in it, which is the basement of the Sunday school room.

BANNER
NASHVILLE, TENN.

JUN 21 1927

NEGRO CONGRESS TO BE OPENED TONIGHT

Approximately 5,000 Baptist Churchmen Expected to Attend Sessions.

With between 4,000 and 5,000 delegates expected, the National Negro Sunday school and B. Y. P. U. congress will open here tonight with a special concert being presented by a chorus of 200 at the Spruce-street Baptist church, under the direction of Dr. E. W. D. Isaac and Dr. W. S. Ellington.

The congress will be officially opened Wednesday morning with addresses of welcome to the delegates followed by the address of the president, Dr. W. H. Jernigan of Washington, D. C. The congress will conclude next Sunday. One of the features of the meeting will be the inspection tour of the new National Publishing board in the Morris Memorial building.

Among the prominent speakers who will appear on the program during the week are Thomas St. Clair Evans of New York; Carter H. Woodson of Washington, D. C.; L. J. Williams of Chicago; S. L. McDowell of Durham, N. C.; P. J. Bryant of Atlanta, Ga.; L. Fisher of Birmingham, Ala.; A. Ward of Boston, Mass.; J. H. Freed of Gadsden, Ala.; William J. Williams of Washington, D. C.; Charles M. Roberson of Shreveport, La.; J. Franklin Walker of Cincinnati, O.; J. W. Haynes of Wichita, Kan.; O. C. Maxwell of St. Louis, Mo.; O. R. Hauser of Milwaukee, Wis.; L. G. Jordan of Philadelphia, Pa.; J. R. Burke of Columbus, O.; M. Brown of Richmond, Va.; and L. Harrison of Houston, Tex.

NEWS
DETROIT, MICH.

JUN 18 1927

Woman Past 40 Years Old Goes To School First Time

AMONG the interesting reports submitted at the annual meeting of the Advisory Council of the Detroit Baptist Union in the New Trope Negro Baptist Church this week was that of one woman past 40 who is having her first appearance as a "school girl," and another who has been enabled, for the first time in her life, to write to friends and relatives in the south and to read for herself the answers which come back.

The advisory council, of which the Rev. Arthur H. Pace is superintendent, is a department of the Detroit Baptist Union for the advancement of religious work among the Negroes of Detroit. Much of its work is confined to the Baptist Christian Center, 1718 Russell street, and to church extension.

In the Christian Center aid is given in reuniting and readjusting homes, classes in music, art, home economics, reading and writing, and many other subjects. There also are a number of recreational activities at the center. The Community Union co-operates in this part of the work.

In the field of church extension, the Detroit Baptist Union has aided 20 Negro Baptist Churches in building and improvement projects totalling more than \$500,000 in the last eight years. More than half of this money has been paid back by these churches. During the last year, six churches were aided. At present three new buildings are under construction and a fourth congregation is being aided in the completion of its church building. These projects total about \$138,000.

An interesting feature of the annual meeting was the report that through the co-operation of the Baptist Union, work on the Peace Negro Baptist Church was begun this week. Two weeks ago this congregation worshipped in their frame chapel on Goddard street. Last week the chapel had been moved to a rented lot on Davison avenue, and construction begun on the new church on Goddard street.

Robert Ernst was elected president of the council for the coming year. The other officers are: Vice president, the Rev. A. C. Williams; secretary, the Rev. Lee T. Clay; treasurer, F. B. Sack; executive committee, the Rev. R. L. Bradby, the Rev. A. W. Tutt, Albert H. Finn, W. D. McDaniel, H. L. Legg, James McFall, the Rev. W. E. Bowyer, T.

Baptist Convention Is Concluded In Birmingham, Ala.

Huge Parade Marks Closing Of Most Successful Meet In the History of the Organization

BIRMINGHAM, Ala., June 15.—(Special) Closing day of the National B. Y. P. U. and Sunday School Congress which opened in this city Wednesday, was marked by rallies in the Sunday school of all the Baptist churches of the city, and a gigantic Sunday school parade which formed in front of the Municipal Auditorium in the afternoon and marched through the city.

Officials of the congress said Saturday night that the convention was one of the most successful and largest attended the organization has had in the 22 years of its existence.

The parade Sunday afternoon was one of the big events of the convention.

In the line of march were officials of the congress, members of organized classes, boy cadets and the

national chorus which sang in the auditorium at the evening services during the meetings. A platoon of mounted police led the parade, followed by the congress band, local committee workers, congress and national officials, cadets, camp fire girls, Horace for the business men, and the Metokas and Caledas, Sunday school teachers, Baptist young people's work-ers, Sunday schools of the city, local

Acknowledgement of the welcomes was made by Prof. J. M. Reese of Meridian, Miss. The opening sermon was delivered by the Rev. J. H. Randolph of Washington, D. C.

Following a prayer, praise and school workers and teachers visited song service in the afternoon and a report of the enrolling committee, served how they are conducted and the Rev. J. T. Brown of Nashville made suggestions for the guidance of the officers and teachers. They attended Sunday School Movement." "The B. Y. P. U. at Worship" was the subject of a discussion by the Rev. L. R. Johnson. Dr. L. E. Williams of Chicago talked on "The Relation of the Missionary to General Denominational Work," and the Rev. W. H. Moses of New York discussed "The Home Missionary Board."

A sermon on the Sunday school congress was delivered at the auditorium in the morning, and most of the visiting clergymen were assigned to different churches where they deliver sermons.

NEGRO SUNDAY SCHOOL CONGRESS OPENS HERE

Spirituals And Jubilee Music Included On Five-Day Program At Auditorium

Spirituals, jubilee music and old-time plantation songs are on the program for the five-day session of the National Negro Baptist Sunday School Congress, which began in the Municipal Auditorium at 10 a.m. Wednesday. A chorus of 500 persons has been organized, including some of the best voices in the country.

Delegates from over the country Milsaps, of Little Rock; L. A. McGaugh arriving for the congress Intyre, of Evansville, Ind.; Harry Tuesday night and when the first Lott, of Austin, Tex.; E. H. Branch session was called to order at 10 a.m. and J. A. Royal, of Chicago; P. Earle, Wednesday several thousand were of Spartanburg, S. C.; E. W. White, present.

Little Rock Man In Charge Bayou, Miss.; E. R. Carter, of At- The Rev. J. P. Robinson, of Little Rock; T. B. Livingston, H. M. Burns, Rock, Ark., president of the con- J. B. Harding, G. B. Taylor, H. A. gress, is presiding over the session, Alfred, J. A. Sharpe, T. A. Brown, J. and Henry Allen Boyd is correspond- W. Pitt, S. H. Simpson, A. R. Turner, ing secretary.

Wednesday night's program the It is announced that Ossie Crockett, first business session provided for a public singer, and Mrs. L. C. Mor- welcome address by City Commissiongan, who traveled with the Flisk Jubi- President Jones, Dr. J. E. Dillard, Lee Singers, four years, will have pastor of the Southside Baptist church charge of the musical program. Church, and Dr. C. B. Glenn, super- intendent of the Birmingham Public Schools.

Sunday school literature and equipment and charts showing methods of teaching are on exhibition at the auditorium which is open for inspection from 12:30 to 3 p.m.

Departmental meetings are sched- uled from 3 to 5:30 p.m.

20,000 Schools Represented

The delegates to the congress, it is said, represent 20,000 Sunday Schools and Baptist Young People's Unions.

Among the officials and delegates attending the convention who are prominent in the Baptist Sunday School work among negroes are: S.

S. Jones, of Muskogee, Okla.; David E. Over, of Baltimore, Md.; Ernest Hall, of Cleveland, Ohio, heading the Bible conference session; D. J. Hull, of Nashville; R. M. Reddick, of Atlanta, Ga.; J. W. Welch, of Ensley; J. P. Eugene, of Beaumont, Tex.; C. E. Enge, of Indianapolis, Ind.; G. P. Baker, of Nashville; L. E. Brown, of Cincinnati; E. D. Tucker, of Atlanta, Ga.; Mesdames L. B. Fouse, of Lexington, Ky.; Clara James, of Kansas City, Mo.; E. W. White, of New Orleans, La.; Marie Tansi, of Chicago.

The following young women will have part: N. E. King, of Nash- ville, Tenn.; Gladys White, of New Orleans; M. W. Tittle, of Nash-ville; Sadie B. Wilson, of Nashville; the Sunday School Congress forces Veva Knox, of Oakland, Calif.; Mrs. L. C. Morgan, of Oakland, Calif., and by the City Council. Other welcomes N. S. Landrix, of New Orleans, and on behalf of the various organiza- J. W. Hurst, of Kansas City, Mo.; F. Marshall, of Tampa, Fla.; G. W. tions, civic and religious, followed

the official one thus the twenty-second annual session of the Summer School of Methods was officially declared open by Chairman J. P. Robinson, who is presiding. The secretary, Henry A. Boyd, who has served for twenty-two years, presented the Chairman.

This gathering is made up of fourteen various departments, and will be in session five days. Workers from every State in the Union where Baptist Churches affiliate with the National Baptist Convention of America, have representation in this meeting. Secretary Boyd estimated that there were thirty-two States, represented. One of the big features, he stated, would be the Boy Cadet night, the street parade, Sunday, when five thousand will march.

SPOKANE, WASH.

JUN 21 1931

COLORED CHURCH, LARGEST IN WORLD, AIDS CALVARY BUILDING FUND

The Rev. Dr. Garst
Tells of Chicago
Meeting.

the most highly educated negroes of the state, I understand, to escort me through the crowd to the platform.

"The overflow was taken care of in another auditorium and in addition there was a junior church and a kindergarten church, each of the three services being conducted by an assistant pastor."

Tomorrow night, Dr. Garst will tell something of the story of Olivet church, its unique history and services. The Calvary church service will be dismissed early and the pastor, the Rev. E. B. Reed, with his choir and members of the congregation will visit First Baptist church. The visiting choir will sing and the special offering brought by Dr. Garst from Chicago will be delivered to the Calvary pastor in the presence of the two congregations.

Dr. Garst will relate something of what the Spokesman for the Waseda University Baseball team of Japan said about Christianity when he spoke from the platform of the convention. He was accompanied by his team which had just beaten the Chicago players.

BAPTISTS HAD BIG MEET.

"The Northern Baptist convention in Chicago was a convention of 'superlatives,'" is the way the Rev. Owen T. Day of Grace Baptist church describes the national meeting of Baptists, to which he was one of the Spokane delegation.

"The convention had the largest attendance, the greatest program and the most complete harmony probably of any the northern Baptist people have held," he said. There were

something like 20,000 people in attendance.

Last Saturday night the convention banquet was held in the Stevens hotels, which ranks as one of the largest in the world. There were 4700 guests all seated and served at one time and it was estimated 300 to 500 were turned away. The statement was made that this was the largest banquet ever held indoors. The great Coliseum of Chicago was packed for the convention sessions.

"During the whole session, the old question of fundamentalism and modernism was mentioned but once. That was when the Baptist Bible union, a small organization, placed in nomination a list of officers for the foreign missionary society. The nominations were presented without discussion and received only a scattering vote.

"The outlook for Baptist work is bigger and better than for many years. Where last year only 350 churches accepted definite missionary quotas, to date more than 2500 churches have accepted such quotas this year. Detroit was selected as the place for the 1928 convention, which will be late in June, immediately preceding the Baptist World alliance meeting in Toronto, Canada."

SOMETHING WRONG IN CHURCH.

Something is the matter with the preachers and something is the matter with the church. The Rev. J. Fred Stillwell of Epworth Methodist church admits it. He will endeavor to diagnose the trouble in his Sunday sermons. He announces that he will preach in the morning on "What's the Matter With the Preachers, or the Tombs of the Prophets?" The evening sermon will be the sequel of the morning address, dealing with the subject, "What's the Matter With the Church?"

Church-1927

LITTLE ROCK
ARKANSAS

JUL 31 1927

SAY CHURCH ROLLS SHOW AN INCREASE

Local Ministers Declare Re-
port to Contrary Is
Misleading.

Several Little Rock ministers yesterday declared that an Associated Press dispatch from Philadelphia, published in the Gazette yesterday morning, saying that church membership in Protestant churches is declining at the rate of 500,000 a year, was misleading in that it did not bring out clearly that this figure does not represent a net decrease in church membership.

The article, they said, should have brought out that while approximately 500,000 names are stricken from church rolls in a year, additions to the various denominations more than equal this number, so that the Protestant communions as a whole actually have a larger number of names on the rolls at the end of each year than at the end of the preceding year.

A communication from the Rev. W. P. Witsell, rector of Christ Episcopal church, states that the Philadelphia article, which quotes Dr. H. K. Carroll, secretary of the Continuation Committee of the Inter-Church Conference, was incorrect insofar as figures referring to the Episcopal church are concerned.

Statement Is Explained.

Dr. Carroll's report, as summarized in the article, quoted Frederick C. Morehouse, editor of the Living Church and the Living Church Annual, as saying that the Episcopal church has an annual loss of 22,000 members. What Mr. Morehouse has stated, the Rev. Mr. Witsell said, is that the Episcopal church had a net gain of 7,666 members in 1926, and that among the losses were 22,000 members lost through what Mr. Morehouse called "disappearance from our rolls." By this, the Rev. Mr. Witsell said, Mr. Morehouse meant persons moving from one place to another without taking their letters of transfer of membership. In such cases, according to the Rev. Mr. Witsell, the members' name is erased from one roll and is not added to any other.

The Rev. Calvin B. Waller, pastor of the Second Baptist church, said that there was a decided net gain in membership in the various branches

of the Baptist church during the last year. The Northern and Southern Conventions, the National Colored Convention, miscellaneous Baptist branches and the foreign-speaking Baptist churches reported a net gain in membership in 1926 of 132,000, the Rev. Mr. Waller said.

Similar net increases, according to other local ministers, were noted in the reports of other denominations. These ministers included the Rev. James Thomas, presiding elder of the Little Rock district of the Methodist Episcopal church, South; the Rev. Charles Elmer Chapler, pastor of the First Methodist Episcopal church, First and Scott streets, and the Rev. Harry G. Knowles, pastor of the First Christian church.

MEMPHIS

TENNESSEE

JUL 31 1927

NEGRO CHURCHES.

TABERNACLE BAPTIST.

Dr. Sutton E. Griggs will preach this morning on "The Effect of Our Lives After We Are Gone," and in the evening on "The Good Shepherd and the Good Sheep." Baptizing at close of morning service. B. Y. P. U. meeting from 6:30 to 8 p.m., under leadership of B. H. Nelson and Leon Lockard.

SALEM BAPTIST.

Florida and Iowa. Dr. R. B. Roberts, pastor, will preach at 11:15 a.m. on "Jacob's Vow," and at 8 p.m. on "Christ's Power Over the Sea." Sunday school, F. Stewart, superintendent, at 9:30 a.m. B. Y. P. U., conducted by J. Jackson, at 6:30 p.m. The Rev. C. L. Goldbys will preach for the "Queens of the Flower Pageant" at 3 p.m., music by the new Bethel choir.

BEALE AVENUE BAPTIST.

Prayer meeting at 6 a.m. Sunday school at 9:30 a.m. Sermon at 11 a.m. by the pastor, the Rev. William Reddick, on "God Is Not Slack Concerning Premises." Sermon at 8 p.m. by the Rev. William Thomas. B. Y. P. U. at 7 p.m.

NEW SECOND CONGREGATIONAL

Sunday school at 9:30 a.m. W. H. Bentley, superintendent. Preaching at 11 a.m. by the pastor, the Rev. Abraham Lincoln DeMond, on "The Outstretched Hand." F. L. Branch, chorister, and John R. Love, orchestra leader. Twilight service at 7 o'clock, with James Waller as spiritual song leader.

EMMANUEL EPISCOPALIAN.

The Rev. B. G. Whitlock, rector. Holy Communion at 7 a.m. Church school at 9:30 a.m. Morning prayer and sermon at 11 a.m. Young People's Service League at 6:30 p.m.

Baptists.

PEARCER CREEK BAPTIST.

The Rev. L. Williams closed a revival recently at the Pearcer Creek Baptist Church which will have a new church edifice this summer. The Rev. L. Williams will address the Oakley, Miss., state penitentiary in August.

NATIONAL GRAND UNITED ORDER OF WISE MEN.

A motor excursion bearing Memphis delegates left for Clarksdale, Miss., Tuesday, returning yesterday.

The Rev. B. J. Perkins, pastor of the Beale Avenue Baptist Church, was re-elected grand master of the order; B. J. Williams of Arcola, Ark., was named recording secretary, and Nolan S. Cox of Memphis, treasurer. A committee composed of Dr. D. B. Granberry of Memphis, the Rev. E. G. Mason of Clarksdale, and Esther Lee of Memphis was appointed to help the returned flood sufferers get a new start in their old homes. Among the prominent speakers were Dr. Sutton E. Griggs of Memphis, the Rev. Page M. Beverly of Richmond, race relations authority, and Dr. M. Peterson of Clarksdale.

LITERATURE IS READY.

Sutton E. Griggs' literature outlining a policy which he has formulated for his race is ready for distribution. M. C. Durham, chairman of the committee of the Negro Baptist Ministers' Alliance, will request all the pastors of his race to inform their congregation that the literature is ready for distribution.

The study of the works of Dr. Griggs has been urged by the official action of the National Baptist convention, the National Baptist Sunday school and B. Y. P. U. congress, the American Woodmen and other civic and fraternal organizations.

A similar movement is being inaugurated to have the white people understand fully the policy Dr. Griggs is advocating for his people. The treatise, "The Winning Policy," is being presented by influential persons to such leaders as Vice President Dawes, ex-Governor Lowden and Secretary Hoover.

The National Public Welfare League, which issues the literature, with headquarters here, will supply teachers for all groups of a dozen or more persons desiring instruction on the matters treated by Dr. Griggs. Requests may be made in writing or by telephone. 3-1881.

COLORED BAPTISTS TO MEET IN AUGUSTA

B. Y. P. U. and Sunday Schools
Will Hold Joint Convention
Next Month

SELMA, ALA., July 28.—Special By SELMA, ALA., July 28.—Special By the Beale Avenue Baptist Church. Leased Wire to The Advertiser. One thousand delegates representing B. Y. P. U. state convention and the 36th annual session of the Alabama Baptist state Sunday school convention will open joint meeting with the Sixth avenue Baptist church, Dr. J. W. Goodgame, pastor, August 1-5.

The two organizations will represent the young peoples groups of the two thousand negro Baptist churches of Alabama.

The B. Y. P. U. convention will conduct a two days session, beginning Monday and will be presided over by Professor E. Z. Matthews of Sheffield, Ala.

The Sunday school body will open its session Wednesday and continue through Friday. Professor J. H. Creed of Gadsden, president, will be in charge.

The welcome address Tuesday night in behalf of white Baptists of Birmingham will be delivered by Dr. J. H. Dillard, pastor of the Southside Baptist church. Other welcomes will be made by Prof. J. R. McCord, Dr. Charles F. Nall, B. L. Windham, Rev. T. D. Bussy, O. W. Adams and P. D. Davis, who will deliver the welcome address in behalf of the colored citizens.

Hon. J. M. Jones, Jr., president of the city commission, will extend the welcome to the delegates in behalf of the city of Birmingham.

Responses will be made by Carrie M. Julius of Montgomery and W. C. Campbell of Waugh, Ala.

The annual sermon will be preached Monday night by Rev. P. J. Watkins of Anniston.

During the session of the two conventions special addresses will be delivered by Dr. S. B. Brownlee, state director of young peoples work; Dr. C. T. Hayes of Selma; Dr. J. P. Barber, Montgomery; Dr. J. Daniel, Troy; P. D. Davis, Birmingham business league; Prof. C. J. Hurston, Selma financial secretary, Selma university; Dr. D. V. Jemison, president of the colored Baptist state convention; Dr. Thomas Bellinger of Anniston; H. M. Gibbs Montgomery, president of the women's Baptist state convention; Dr. C. S. Reddick, Birmingham, president of the state mission board; sermon by Dr. C. W. Kelly of Tuskegee Institute, on "Training for Leadership," by H. Council Trenholm, president of State Normal school, Montgomery; Dr. J. H. L. Smith, Birmingham, Professor J. L. Kilpatrick of Greensboro; Dr. Robert Thomas Pollard, president of Selma uni-

versity. The sermon before the Sunday school convention will be delivered Friday night.

BIRMINGHAM, ALA.

News.

JUL 24 1927

Negro Baptists Will Immerse 50 At Tuxedo Park

Fifty men and women who are accepting faith in the Macedonia Baptist Church of Ensley, one of the larger negro churches of the western part of the city, will be baptized Sunday in the swimming pool at Tuxedo Park.

The event is scheduled for noon, to 2 p.m., and during the ceremonies all amusement enterprises will be stalled and the solemnity of the occasion will be carried out to the letter. Pastor J. C. Cunningham will be in charge and members of other negro churches have been invited to attend.

The deacons of the Macedonia Baptist Church, Lawrence Pruitt, D. V. Killian, D. S. Holloway, W. M. Hardin, together with Secretary J. H. Thomas made the arrangements with the Hu-Hill Attractions for the use of the swimming pool for the baptizing and at the same time asked that all amusements be suspended for the time being. The park is considered the finest for exclusive use of negroes in the world and, G. F. Ross, park manager, acceded to the request of the church for the purposes stated.

Reservations will be made for white people who attend.

The Incorporated National Baptist Convention Group Looses Institution

Buildings and Ground On Which Roger Williams Stood, Passes From Their Control

By Dr. J. L. Harding

The University as an orphan is all the Negroes, except the "Judas" and forced to accept quarters offered by "Ananias" were duped, and the representative of the American Baptist Howe Institute at Memphis, Tennessee. Thus the old and great institution Home Mission Society had a mistaken is forced by circumstances to vacate opinion, for when they received our adequate, commodious, modern and \$5,000, one half of the purchase price well equipped buildings, beautifully situated in a friendly neighborhood in the city of its birth, a city of institutions not be legally made to a corporations of higher learning, sciences, art and a noncorporate body jointly, so and religion, the Athens of the South, they paid for the property with their that bids fair to become the Athens of America. By going to Memphis their own check for \$10,000 and took title in institution is leaving the capital city Ananias, knew this but did not tell it of the state, where the right to remain to the convention. was theirs by the law of possession. Years rolled on and we preached bought with more than fifty years of ownership of property to which we held continual operation going down from no title, I believed then and I believe now, that under the circumstances ground where the ever flowing Cumberland river was passing at the back to accept joint ownership in that preference of the campus to catch all the drainage and carry off the refuse matter.

The Cause of Removal is due Neither To Fore-sight nor Hind-sight

In 1907 just twenty years ago the present board of trustees, or a majority of them, were serving or they were elected to membership, but from that failure, because there were "Judas" and "Ananias" both, in that number as the following facts will prove. A committee was appointed by the state convention to apply for and get a charter with no right to hold property, and had of incorporation for the convention, no need to own property, because they went, they came back and exhibited what was purported to be the charter of incorporation. Our enthusiasm stifled our judgment, confidence in the American Baptist Home Mission Society of New York. "There we predominated the constituency as we were, and here is where we have been were launching the old literary ship for more than twenty years, and now out into the deep on the educational yonder they go to Memphis, to hide their faces in shame from the people

who know of their ignominious failure, for which there is not a scintilla of excuse. Notwithstanding their denial, this group of incorporationist did incorporate their state convention and then the Home Mission Society had another instrument drawn, but for the life of them, they could not transfer any property rights to them no further than the right of possession to be used for school purposes only. No right to mortgage, lease or sell, and when it cease to be used for that purpose, the property is to revert back to the Society as their interest may appear, and rightfully so, I had rather see the Society get it, than to have its value wasted to satisfy the reckless and unscrupulous expenditure and obligations made under the directions of "Judas" and "Ananias."

"White-Folk-Made Negroes Don't Pay The Manufacturer"

In the far distance bye and bye, our white brethren North and South will learn that no law can be violated with impunity, whether it be in the book of their own writing, in the field of agriculture, in the loity realm of the air, or in the broad plane of man's social relation. We all know that the fish in the sea, the seed in the ground, the fowl of the air, the beast of the forest, the cattle on the hills, man, every thing wherein there is life, its development is from within. The personality of the designer is stamped upon, and not with in the thing or creature developed habits are the limit of man's inoculation power. Any group of Negroes who will do or promise to do every thing, in every way without question that a white brother tells him to do, I care not what the issue or matter may be, will have ulterior motive, and any group of Negroes who can be used to pull the "chestnut out of the fire" that another group of Negroes are roasting are unreliable. And what ever his master mind encourages him to do against his own race, finally he will turn the same weapon towards and play the same trick on his white tutor. The best way to help the Negro is to help him along the right line, to be what he in himself wishes to be. The incorporated National Baptist Convention group have been encouraged in their tirade against the unincorporated Convention, and the National Baptist Publishing Board, to their own ruin, and they bid fair to become the shame of some of their tutors at least, we said in a previous issue of the Review, that

Roger Williams failure was only one of a number that we might as well nerve ourselves to witness.

The Removal of Roger Williams to Howe Institute under the Circumstances is a Reflection If Not a Shame on the Name.

Dr. Fuller has successfully run Howe Institute for many years, and his management is efficient and satisfactory, but I feel like saying woe be unto thee—now that this looseing group is presenting a parasitical appearance to the citizenship here, what are they carrying to Howe beside the name? It may be that the Home Mission Society may pay the salary of one or two teachers, to keep alive that illustrious name. Think of it, moving Roger Williams from Nashville to Memphis a the end of twenty years management by the same board of trustees, with a

few exceptions. An institution of national fame when they took charge, Ground and buildings paid for, no debt but a part of the operating expenses, and that was left entirely to their dis- their own writing, in the field of agri- cretion, and any further improvements culture, in the loity realm of the air, or that were made, when they took charge. A large body of enthusiastic students enrolled at the beginning of this new regime. They have nothing left of all they began with but the name, and they are on their way to Memphis with that. The ground goes back to the Society, the student body is scattered and dis- couraged, the faculty has lost faith.

ALBANY, GA. HERALD
JUL 29 1927

Thanks of Colored Baptists.

Editor Herald:

Please allow me the courtesy of your widely read paper to thank the white citizens on behalf of the colored Baptists of this city for the aid given us to help entertain the State Sunday School and B. Y. P. U. Conventions which convened here last week. Without your aid it might have been impossible for us to have entertained them.

We had 950 delegates, the largest convention we have had during these many years, and they expressed themselves as never having received such hospitality as given them by us.

We are proud of this fine relationship that exists between the white and colored that is not excelled anywhere. We want to commend the police force for the gen-

tlemenly way in which they handled the large crowd. "A fine set of officers than whom I have never seen anywhere."

Especially do we want to thank the Chamber of Commerce for their contribution of \$200.

I am your for a greater Albany
H. F. TAYLOR,
Pastor of Eureka Baptist Church,
Secretary State Baptist Convention.

AGE-HERALD
BIRMINGHAM, ALA.

AUG 5 1927 EGRO BAPTIST SCHOOLS MEET

Thirty-Sixth Annual Convention Will Close Friday Night

The thirty-sixth annual convention of the Alabama Negro Baptist Sunday School Convention, now in session at the Sixth Avenue Colored Baptist Church, is scheduled to close Friday night with a sermon by the Rev. W. F. Jacobs of Montgomery.

The Friday afternoon session will be preceded by a large parade of Sunday School workers from the Sixteenth Street Baptist Church to the Sixth Avenue Baptist Church. The parade is due to start at 2 p.m.

The principal address of Friday afternoon will be delivered by the Rev. D. V. Jemison, president of the Negro Baptist Convention of Alabama. The principal address of Friday morning's session will be on "How Jesus Met Life's Problems" by Prof. M. J. Banks.

The session Thursday night was featured by a pageant, "The Old and New Sunday School," and an enthusiastic rally for the colored university at Selma. Dr. R. T. Pollard president of the institution, made the principal address.

The newly elected officers of the Sunday School Association are: H. Creed, Gadsden, president; H. C. Walker, Dothan, vice president; the Rev. J. H. L. Smith, Eufaula, recording secretary; Carrie M. McQueer Birmingham, corresponding secretary; R. A. Brown, Mobile, statistician; the Rev. J. R. Matthews, Birmingham, treasurer.

Church - 1927

Baptist

BIRMINGHAM, ALA.

NEGRO CONVENTION

Sunday School And Young Peoples Body To Meet In Nashville

The Sunday School and Baptist Young Peoples Union Congress of the National Baptist Convention, Incorporated, (negro) will meet in Nashville, Tenn., June 22 to 26, according to an announcement made by a committee of colored Baptist ministers of Birmingham.

Dr. C. L. Fisher, pastor of the Sixteenth Street Baptist Church, (colored), of Birmingham, will deliver a series of lectures at the congress on Baptist history. Dr. J. W. Geogdame, pastor of the Sixth Avenue Baptist Church (colored), of Birmingham, will preach the convention sermon. A large number of Baptist young people of Alabama are expected to attend the congress.

The National Baptist Convention, unincorporated, is to hold its Sunday School and Baptist Young Peoples Union Congress in Birmingham in June, according to an announcement made last week.

POST

JUL 31 1927

NEGRO CONVENTIONS WILL CONVENE HERE

The state conventions of the Negro B. Y. P. U. and the negro State Sunday School association will be in session at the Sixth Av. Baptist church (colored) here next week. The convention will begin Monday and last thru Friday.

E. Z. Mathews of Sheffield will preside over the B. Y. P. U. sessions and J. H. Crodd of Gadsden will conduct the session of the Sunday school body.

Local city officials will give the addresses of welcome. Many negro educators are on the program for speeches.

Indications Point To Re-Uniting

Forces Among the Baptist Brethren

STATE RAISES \$14,825.28

Convention One of Most Successful in Years

Macon, Ga., Nov. 18—The General Missionary Baptist Convention of Georgia met here Nov. 15th, through the 18th, in the First Baptist church of which Rev. C. L. Harris is pastor. Miss Nannie H. Burroughs of Washington, D. C., noted educator and president of the ~~National Training School for Girls at Lincoln Heights, Washington~~ for Girls at Lincoln Heights, Washington, which has been a bone of contention in each session of the National Baptist Convention for several years, and Dr. L. K. Williams, president of the National Baptist convention, and pastor of the Olivet ~~24-27~~ church, Chicago, delivered addresses in the city Auditorium to an audience of five thousand persons Thursday evening. Miss Burroughs who was not on the evening program was introduced at the beginning of the meeting and received one of the greatest ovations ever given by the Georgia convention. Denomination leaders believe the meeting of these two national chiefs in the Georgia convention has healed the breach which occurred in Detroit last September when there was a controversy between Dr. Williams and Miss Burroughs over the control of the school over which Miss Burroughs presides. As a result of the Detroit meeting an open fight is anticipated in the board meeting which convenes December 1st in New York city between the Williams and the Burroughs forces. Dr. Williams is supported by Drs. Isaac of Tennessee, Odom of Arkansas and West Brooks of Indiana, while Miss Burroughs' cause is espoused by Drs. Walter H. Brooks and S. Geriah Lampkins of Washington, D. C., Rev. G. H. Sims of New York, Dr. L. A. Thomas of Illinois, Dr. J. C. Love of New Jersey and Dr. J. H. Dwelle of Pennsylvania. The fight may not get under way because of the good offices of Rev. P. James Bryant of Atlanta who brought the warring factions together.

Dr. D. D. Crawford of Atlanta, executive secretary of the convention, made an excellent inclusive report

showing the year's great program of a constructive nature accomplished by the convention and also in contemplation. This report shows the following statistical facts in the denominations for the year: Total received, from churches or rather all sources, \$14,825.28; total paid out for all purposes, \$13,980.27; balance, \$845.

First district paid of its quota, 21 per cent; Second, 40 per cent; Third, 23 per cent.; Fourth, 12 per cent.; Fifth, 18 per cent.; Sixth, 30 per cent.; Seventh, 50 per cent.; Eighth, 25 per cent.; Ninth, 34 per cent.; Tenth, 23 per cent.; Eleventh, 49 per cent.; Twelfth, 15 per cent. Prize winner, Seventh; president, Rev. W. H. Ferrell.

Dr. Gadsden, president of Central City college, after an excellent appeal for his school, in which he requested a thousand dollars, was rewarded by a generous response by the convention in which this worthy institution was given \$950.25, but a few dollars less than the amount requested. \$107.30 was collected for mission work in Africa. The women's department of the convention contributed an amount above \$600 to Central City college.

The officers elected for the ensuing year are Rev. J. M. Nabritt of Atlanta, president; Rev. G. W. Harrison of Augusta, vice president; Rev. D. D. Crawford of Atlanta, executive secretary; Mr. A. B. Singfield of Savannah, recording secretary, and Rev. J. W. Whitehead of Augusta, treasurer. The officers of the women's auxiliary are Mrs. Sarah J. Fluker of Argyle, president; Mrs. Della M. Gadsden of Macon, vice president; Mrs. Sarah Fisher Brown, senior national directress; Miss Hattie Harris, junior national directress; Mrs. W. F. McKinney of Atlanta, pianist, and Miss Julia C. Woodruff of Savannah, treasurer.

Dr. J. E. East of Phila. secretary of the Baptist Foreign mission board, Rev. Page M. Beverly of Newark, Dr. W. C. Brown, president of the Florida Baptist convention, Rev. W. M. Jenkins of Florida, Dr. Arch M. Cre of the Georgia White Baptist convention and Miss Read, president of Spelman seminary delivered addresses during the sessions.

Rev. L. M. Glenn of Savannah, Rev. W. H. Perry, Rev. R. L. Jones of Atlanta, Rev. J. L. Bennett and Rev. W. F. Paschall preached the sermons of the convention, which were all of a high order.

Over 6 Thousand Dollars Raised For Education

More than Six Thousand Dollars were reported as having been raised for education at the National Baptist Convention which held its last annual session in Denver. This statement was given out by the ~~Nashville~~ delegation upon their return from Denver. Of this amount four thousand nine hundred and some dollars were turned over to the Tr. of the Theological Sem. Rev. J. W. Pitt, by Rev. E. H. Branch D. D., the treasurer of the National Baptist Convention. This remittance came to Nashville by registered mail on Wednesday morning of this week. Dr. Pitt said that he accepted this from the Convention treasurer, and that the entire amount would be paid on the obligations of the Seminary.

The Baptists who affiliated with the Tennessee Baptist State Convention, who are preparing to go to their meeting in Knoxville, were enthusiastic over this showing, and feel that in two years the entire obligation against the old Boscobel College school will be liquidated, and that a mammoth institution will be soon raised upon the spot that has been so much talked about and so much idolized throughout the nation.

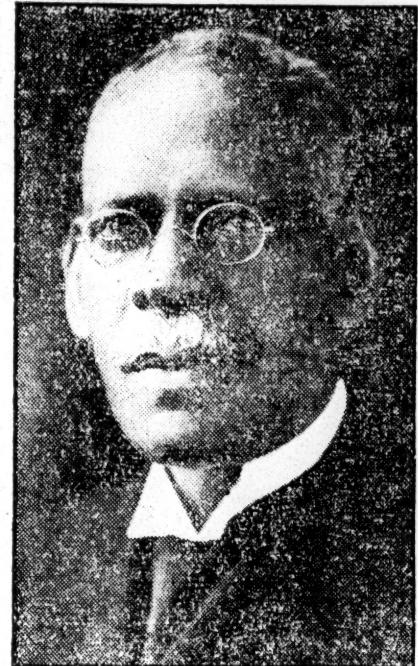
The Seminary Board is to hold a meeting at an early date, so it is understood through Rev. J. B. Ridley, the new vice chairman, who with Revs. J. L. Harding and J. W. Pitt, will make up the executive committee located here to transact the business for the ~~school and the Educational Board~~

Anniversary

Celebration

REV. BROOKS FINISHES FORTY-FIVE YEARS AT NINETEENTH STREET BAPTIST CHURCH

Rev. Dr. Walter H. Brooks has just completed forty-five years of service as pastor of the Nineteenth Street Baptist Church. The mem-



Rev. WALTER H. BROOKS, for 45 years pastor of Nineteenth Street Baptist Church.

bers of the church in an expression of appreciation to their pastor are pausing Sunday and Monday to honor him.

Dr. Brooks came to Nineteenth Street Baptist Church, November 12, 1882. Prior to that time, he was pastor of Second African Baptist Church, Richmond, Va., from April, 1877, to October 1880. Immediately preceding his coming to Washington, he was engaged for about two years, in Sunday school missionary work in Louisiana, under the auspices of the American Baptist Publication Society.

The members of the church saw fit last July, to relieve Dr. Brooks, as he approached his seventy-sixth birthday, of many details in his pastoral work, so as to preserve his waning strength by giving him two assistants, Rev. Henry J. Booker and Rev. George A. Parker.

To Deliver Sermon

Dr. Brooks will deliver the anniversary sermon, Sunday at the 11 o'clock service. He has selected for his subject, "Looking backward and looking forward." Special music will be rendered by the choir. The children of the Sunday school will occupy pews in the gallery, and will augment the choir in the singing.

At the 8 o'clock service, the history of the church for these forty-five years will be told by the clerk, William B. Harris. An address will also be delivered by Thomas Walker. A musical program has been arranged.

On Monday evening addresses will be delivered by Miss Nannie H. Burroughs, president National

Training School for Women and Girls; Dean George W. Cook, of Howard University; Garnet C. Wilkinson, Assistant Superintendent of Public Schools; Captain Campbell C. Johnson, executive secretary, Y. M. C. A.; Rev. C. Williams, pastor Union Wesley M. E. Church, and Rev. Willia L. Washington, pastor Zion Baptist Church. A musical program has been arranged.

At the conclusion of the program a reception and a re-union of the membership of the church will be held in the lecture room.

FREE PRESS DETROIT, MICH.

SEP 8 1927

5,500 DELEGATES AT BAPTIST MEET

Represent 3,800,000 Negroes
Throughout World.

More than 5,500 delegates, representing 3,800,000 Negro Baptists in the United States and foreign countries, yesterday arrived in Detroit to attend the forty-seventh annual session of the National Baptist convention.

The total registration for the meeting is expected to mount to 12,000 by today, it was stated at the headquarters in the Second Baptist church, Monroe avenue near Beau bien street. Delegates from Africa, Canada, the West Indies and United States territories have already arrived.

The morning session yesterday was opened at 9:30 o'clock by L. K. Williams, president of the convention, and was followed by an address of welcome by Mayor John W. Smith. Bishop W. T. Vernon also welcomed the delegates in the name of the African Methodist Episcopal church, and Dr. H. C. Gleiss on behalf of the Detroit Baptist union.

A business session was held during the afternoon, when officers for the coming year were elected. The evening session was given over to addresses by leading delegates.

The convention will continue through next Monday. Friday night several of the delegates will take a special trip to Niagara Falls on the steamer Wauketa which has been chartered for the purpose.

Today's program will include a morning session of the benefit board, during which Rev. F. W. Penick of Wisconsin, Dr. Lambright of Ohio, Dr. F. S. Hargrave of New Jersey and C. C. Spaulding of North Carolina will speak. Later in the forenoon the publishing house committee will meet. The afternoon sessions will include devotions by Revs. R. C. Calhoun of Georgia, L. A. Weaver of Illinois and I. C.

Brown of Florida, and an historical hour, when Dr. Carter G. Woodson of Washington, D. C., will speak on "The Importance of a Negro Baptist Church History." The home mission hour also will be held during the afternoon, as will the Baptist young people's union session.

The evening session will be taken up by the foreign mission division.

Friday's sessions will start at 9 o'clock in the morning, when Rev. P. J. Watkins, of Alabama, will free transportation upon public speak on "The Baptist Church, a facilities there and when traveling Community Saving and Serving abroad has the privilege of Agency." Later in the day an educational hour will be held, follow-

ed by a session of the pastors and indicated by the fact that he is allowed R. R. Morton, of Tuskegee institute, to win the good will and cooperation of the administration, as indi- Alabama, will speak in the eve- Louis and Birmingham. He is to

visit a number of points in South

Negro Baptist women began their Carolina upon an itinerary to be arranged by the Baptist mission yesterday, being held in conjunction with the convention. Mrs. S. Thorbourne was a student in

Willie Layten, of Philadelphia, presided at the opening. Among those on the program were: Mrs. Sadie Peoples, Mrs. M. Fowler, Mrs. Irene C. Croxton, Mrs. H. C. Ewing, Mrs. Georgia Spratts, Mrs. Mary Maples Cole, Mrs. Ida Bates Frazier, and Miss Nannie H. Burroughs.

CHARLESTON

SOUTH CAROLINA

NOV 17 1927

Negro Minister Carries Through Big Undertaking

Columbia, Nov. 17.—An outstanding adventure in social service in Central America has been contrived and carried to success by a negro minister. Jamaican-born but educated in Columbia and still calling Columbia his home.

Robert H. Thorbourne, who during his student days was employed as porter by the late publisher of The State, Ambrose E. Gonzales and is now a missionary of the National Baptist convention, settled in the Isthmian Canal Zone upon his ordination 19 years ago. Seeing the plight of the many negro families imported from the various Caribbean islands by the French company which originally undertook the construction of the canal, and who later became in effect citizens without a country, he set forth devising means to improve their status.

General Goethals and other officials of the Isthmian administration gave Thorbourne their sympathy and aid and when he found a 5,000 acre tract which seemed suitable on which to domicile his people, they procured him a hearing from the Panamanian government with the result that the republic of Panama granted a concession under which

Church - 1927

French Sisters Assist In Establishing Colored Catholics On Pacific Coast

LOS ANGLES, Cal., Jan 13.—(by P. C. N. B.) Coming from their mother-home in Lyons, France, the first of their community to sail for America, Three Sisters of Our Lady of Apostles who have been doing settlement work among the colored people in Los Angeles, have under the guidance of Rev. Dr. Gorman, editors of the "Tidings," and Rev. Edmund J. Schlecht of the African Missionary Society encouraged the Colored Catholics of Los Angeles to build the first Catholic Church on the Pacific Coast.

As a result, construction will start within the next 60 days on the new church which will be built on Spanish Mission style of architecture with a seating capacity of 350 and will be located on the corner of East 53rd street and Hooper avenue here.

FIVE YEARS OLD

Colored Catholicism in Los Angeles was started five years ago when Rev. Dr. Gorman started St. Augustine's Society for the men and the Peter Claver Guild for the women. Father W. Mullane took up the directive office, when Dr. Gorman was sent by the Bishop to pursue higher studies in Washington and Louvain. St. Victor's Hall was then opened as a social center for Colored Catholics. Father Thomas O'Dwyer next came to push the good work on. About a year ago Father Schlecht of the African Mission Society came to Los Angeles and has since devoted his energies to the work as pastor of St. Odilia's Parish.

ONLY BRANCH

The only branch of the Holy Name Society made up of colored folks on the Pacific Coast was founded Jan. 1925 at St. Odilia's. Mr. T. Hyde Wade was elected president; S. J. Hill, vice-president; G. Malveaux, secretary; Leo. S. Pawan, marshal, Mrs. Lillian Thompson is president of the Altar Society; Gonza Wade has charge of Boys Scout Troop. Catechism is taught in the parish every Monday and Friday with over 100 children regularly in attendance.

COLORED CATHOLISM GROWING

Colored Catholics in this country

altar, at the west end, is also wooden, but is painted and gives the effect of white marble. A brass crucifix in the center of the tabernacle, the mass lights and branch candlesticks on either side furnish its decorations.

Chapel Is Artistic.

In a niche to the right of the altar stands a statue of Our Lady, while to the left is another niche containing the figure of St. Theresa of the Little Flower. Along the back of the chapel and extending but a short way down the side walls are the stations of the cross, these being incased in frames that are in keeping with the rest of the furnishings. The ceiling, of a light plaster, is concave in form above the altar and at this end is painted a representation of the heavenly host.

At the time of the opening of the chapel there was also held a service of profession of members of the order.

Miss Vivian Booker of Georgetown, British Guiana, to be known in religion as Sister Mary Anne Cecilia, received the habit and white veil of a novice. First vows were pronounced by Sister Mary Ann Theresa, formerly Miss Louise Thebedeaux of Beaumont, Tex.; Sister Mary Clare, formerly Miss Anna Crawford of Key West, Fla.; Sister Mary Gertrude, formerly Miss Amelia Nicholas of Trinidad, British West Indies.

Final vows were pronounced by Sister Mary Dorothy, formerly Miss Cecilia Hall of Covington, Ky.; Sister Mary Charles, formerly Miss Anna Wilson of Philadelphia, Pa.

This order, now numbering sixteen, was established in 1917 in Savannah by the Very Rev. Ignatius Lissner, L. A. M., and three years ago transferred its mother house from Savannah to this city.

Have Charge of Nursery.

As part of their activities the nuns are in charge of the day nursery of the Church of St. Benedict the Moor, located at 27 West 132d street. This was opened in December, 1923, and its purpose is to care for the children of Harlem whose mothers are obliged to work for their living. In connection with this a kindergarten is maintained for the children old enough to attend studies.

The Christ Child Guild, organized to take care of children between the ages of 6 and 12, holds a meeting every Saturday afternoon, when the girls of the neighborhood are taught basket weaving and needlework.

The Helping Hand Girls, another organization established and fostered by the Sisters, encourages the young women of the city to take an interest in and to provide the necessities for the convent's chapel.

The Mother Superior of the order is the Rev. Mother Mary Theodore.

served several successive terms in that office; Mr. Carter was re-elected secretary.

The society is composed of Catholic men of the parish who have banded themselves together for the purpose of fostering reverence and respect for Jesus Christ, and to discourage defamation and perjury among themselves and in the streets and other public places.

Regular meetings are held in St. Mark's Hall on the second Sunday of each month immediately after the morning service.

BUFFALO, N. Y.

Negro Priest Named Pastor in Detroit

Detroit, Mich., Mar. 23.—Establishment of a new west-side parish, that of St. Benedict the Moor, Beechwood and Begole avenues, was announced last week by the Rt. Rev. Michael J. Gallagher, D. D., Bishop of Detroit. The Rev. Norman A. Duckette, one of four Negro priests in the United States, and the first Negro to be ordained priest in the Detroit diocese, has been named pastor of the new church. The parish will use the Mt. Olivet Lutheran church, which was purchased last week by the diocese. Father Duckette expects to take possession about May 1st. For the present he will reside at St. Peter Claver's rectory.

The district in which the new parish is located has a large Negro population of a representative class, most of whom are property owners. St. Benedict the Moor's will be the second church for Negro Catholics in Detroit, the first being St. Peter Claver's, which was opened about 14 years ago, and which is in charge of the Holy Ghost Fathers.

RACE CATHOLICS END WASHINGTON ANNUAL MEETING

WASHINGTON, D. C., Dec. 16.—The Federation of Colored Catholics of the United States ended its second annual convention here at the St.

Augustine's Church with the election of the following officers: Thomas W. Turner, Hampton Institute president; W. J. Reid of Columbus, Elmer Anderson of New York, Joseph Wilkinson of St. Louis, Frank L. Mitchell of Brooklyn, vice presidents; W. A. Smith, secretary; Caroline Cock, Baltimore, treasurer; A. R. Feliciano, Detroit, recorder, and Peter M. Quan-

der, sergeant at arms. The convention will meet in New York next year.

Holy Name Society Holds Meeting

Atty. Myles A. Paige to Address Organization Feb. 25

The regular monthly meeting of the Holy Name Society of St. Mark's Catholic parish was held in St. Mark's Hall on Sunday morning immediately after the 8 o'clock Mass, at which the members received Holy Communion in a body. The immense growth of the society during the past year was noted from the attendance and reports of the president, Elmo Anderson, and the secretary, Nicolas Carter.

It was decided at this meeting that during each month a lecture be given by one of the distinguished members of the society on a current topic of interest to the organization. The unanimous expression of the society and the spiritual director was that Attorney Myles A. Paige, 2296 Seventh avenue, and a very active member of the society, should be requested to deliver the first lecture at St. Mark's Hall on the evening of February 25.

The spiritual director, the Rev. Father Raymond Kirk, assistant to the Rev. Father Plunket, pastor, outlined a program of great interest for the society, and it was heartily approved by the organization. Mr. Anderson has been re-elected president after having

NEGRO SISTERS HAVE NEW WORK

Handmaids of Pure Heart of Mary Come Here.

TEACH CHILDREN HOME DUTIES

Novice Clothing Adds Several to Number Now in City.

The Handmaids of the Most Pure Heart of Mary, an order of negro Sisters of the Roman Catholic communion, devoting their lives to missionary work among their people, recently opened their new chapel at 8 East 131st street, Harlem.

The housing quarters of the Sisters are two brownstone dwellings, with the chapel, which takes up the entire width of one house and part of the second, running vertically at the rear, the wall joining the two buildings having been broken through for that purpose.

The chapel is furnished very simply, the floor, benches and prie dieu being of a light grained wood. The

SAYS CATHOLICS MUST PROVIDE SCHOOLING FOR DARK CONVERTS N. Y. WORLD

scandalized," he continued, "because they perceive the primary education offered their Catholic children is woefully inadequate from the point of view of equipment, housing facilities and the number of schools."

The favored plan is for the building of a new school and church for St. Elizabeth's parish at 2721 Pine Blvd., the only parish in the city set apart for those of our group, who are of the Catholic faith.

"This congregation," said Father Markoe, "would have to shoulder a great deal to meet the initial expense in building."

Seven hundred and eighty-seven delegates were present at the two-day convention and were welcomed by Archbishop Glennon.

St. Louis, Mo., May 13.—"If our policy is to be to refuse to welcome Negroes to use the Catholic facilities already existing and to reserve them almost exclusively for ourselves, then the least we can do is to assist the Negro Catholic brethren in erecting at least one respectable school and church for themselves," declared Rev. William M. Markoe, S. J., of St. Louis university, in an address before the fifth annual convention of the Archdiocesan Council of Catholic Women, in session at the Statler hotel here, a few days ago.

Father Markoe said the members of our race who are of his religious belief felt they had been neglected by the Catholic church. "They are

TRIBUNE CHICAGO, ILL.

MAY 9 1927

150 Negroes Are Baptized Into Roman Catholic Faith

(Picture on back page.)

One hundred and fifty Negroes, including a number of children, were baptized into the Roman Catholic faith yesterday at St. Elizabeth's church, 41st street and Wabash avenue. The sacrament was administered by the Rev. Joseph Eckert, assisted by Msgr. Herman Arndt, superior general of the Trappist order in South Africa.

PLAIN-DEALER CLEVELAND, O.

FIRST NEGRO IS HEARD AS PRIEST

Clevelanders Welcome Father Duckette.

A Negro priest officiated in a Cleveland Catholic church yesterday morning for the first time in the history of the diocese.

SAYS CATHOLICS MUST PROVIDE SCHOOLING FOR DARK CONVERTS N. Y. WORLD

FEB 11 1927

M'EOY LEAVES 50 CHURCH BEQUESTS

Catholic Institutions Profit by the Will of Dealer in Religious Supplies

TWO HOMES TO WIDOW

Children and Grandchildren Are Remembered

Bequests of more than \$200,000 to fifty Roman Catholic charities were made in the will of the late John F. McEvoy, head of the firm of John F. McEvoy, Inc., dealer in Roman Catholic church supplies and religious articles, which was filed for probate yesterday in the Surrogate's office in Brooklyn. The total estate is estimated at more than \$2,000,000.

Bishop Thomas E. Molloy of Brooklyn was left \$50,000 to be devoted to the work of the new theological seminary at Huntington, L. I., to which the testator gave \$300,000 before his death. The Shrine Church of the Blessed Virgin at the Roman Catholic University, Washington, D. C., was bequeathed \$25,000.

The testator's wife, Mary B. McEvoy of No. 108 Rutland Road, Brooklyn, is given \$100,000, the town and country houses with his household and personal effects and 501 shares of the stock of his company. Edward Bruce McEvoy, a son, received \$25,000 and 126 shares of stock, and Robert A. T. Merritt and Albert J. McEvoy, sons, \$25,000 each and 123 shares. John F. McEvoy jr., another son, was bequeathed \$50,000 in trust. Mrs. Elizabeth Schratwieser, a daughter, \$25,000, and Helen Strauss, another daughter, \$25,000 outright and \$25,000 in trust.

Jacob Schratwieser, son-in-law of the testator, and eight grandchildren were left \$5,000 each; A. de Gruchy, George Minckler and Henry Hayter, employees, \$5,000 each, and Bernard M. Lowenkamp, another employee, \$10,000.

The following were bequeathed \$5,000 each: St. Mary's Hospital, Brooklyn; Roman Catholic Orphan Asylum, Brooklyn; Brooklyn Home for Blind, Crippled and Defective Children; Catholic Church Extension Society, Chicago, Ill.; Catholic Foreign Missionary Society of America, Inc.; the Very Rev. Ignatius Lissner, Savannah, Ga., for Negro missions; Sisters of St. Dominic, Hawthorne, N. Y.; Sisters of the Blessed Sacrament, Cornwells, Pa., for Indian and Negro missions; New York Foundling Hospital, Society for the Propagation of the Faith, Benedictine Fathers, Newark, N. J.; the Right Rev. Bishop of Natchez, Miss., for missions; the Right Rev. Bishop of St. Augustine, Fla., for missions; Felician Sisters of St. Francis, Buffalo, N. Y., and Felician Sisters of St. Francis, Lodi, N. J., and St. Columba's Mission, Omaha, Neb.

Three thousand dollars was given to the Sisters of St. Dominic for their asylum at Blauvelt, N. Y. Eighteen other Roman Catholic philanthropic institutions were left \$2,000 each and three \$1,000 each. The residuary estate was divided equally between the Nursing Sisters of the Sick Poor and the Brooklyn Home for Blind, Crippled and Defective Children. Mr. McEvoy died Jan. 25 last at West Palm Beach, Fla.

NEGRO CATHOLIC LEADER WANTS MORE PRIESTS

NEW YORK, Sept. 5.—(AP)—Dr. Thomas W. Turner, president of the federated colored Catholics of the United States, voiced a plea for more negro priests today at the annual convention of the federation.

"It is ~~generally~~ generally known," Dr. Turner said, "that the first Roman Catholic bishop consecrated in the new world was a negro and that at least three Popes were men of acknowledged African descent."

Dr. Turner declared Catholic negro students in American universities are far outnumbered by other denominations and expressed the belief that the negro race has lost much ground in this sphere in the United States in modern times. There are between 200,000 and 250,000 negro Catholics in this country, he said.

National Convention of Colored Catholics Meet

TIMES

SEP 5 1928
NEGRO CATHOLICS MEET.

Open Convention With High Mass—
Pope Sends His Blessing.

The third annual convention of the Federated Colored Catholics of the United States was opened with a solemn high mass celebrated by Bishop John J. Dunn in St. Charles Borromeo Roman Catholic Church, 13 West 141st Street, yesterday morning. Mgr. Thomas M. O'Keefe, pastor of the Church of St. Benedict the Moor, read a message from Pope Pius XI, sent through Cardinal Gasparri. It read:

"His Holiness sends to the convention his good wishes and fatherly blessing."

In his sermon, Mgr. O'Keefe urged the congregation to spread the true faith.

"Let the light of your faith be your guide," he said, "and let it shine into the eyes of others that they, too, may be attracted by its beauty and magnificence and the splendor of its holy work. Man's life must be lived ever according to the principle of piety if his soul is to be saved."

The Third Annual Meeting of the Federated Colored Catholics of the United States will take place in New York, September 4th and 5th, 1927.

The meeting will open with a Pontifical Mass at St. Charles Borromeo Church, 140th St., near 8th Ave., New York City at 11:30 A. M.

The sessions are to be held at St. Mark's Hall, 57 West 138th Street.

The attendance this year promises to be larger and more representative than was true at previous meetings. Some of the most eminent Catholics of the country, white and colored, have signified their intention of being present and of taking part in the proceedings, among them being Col. P. H. Callahan of Louisville, Kentucky, nationally known for his effective management of the Knights of Columbus war work, as well as for his most progressive fight against racial intolerance and religion bigotry; Professor Eugene Clarke, Assistant Superintendent of Schools of Washington, D. C.; Very Reverend L. B. Pastorelli, Superior of the Society of St. Joseph; Very Reverend Matthew Christman, rector of St. Augustin's Mission, Bay St. Louis, Mississippi; Rev. John LaFarge, S. J., Associate Editor of America; Mr. Victor Daniel, Principal, Cardinal Gibbons Institute; Mr. Daniel Spriggs, Grand President, Baltimore Grand Commandery, Knights of St. John; Mr. Joseph Wilkinson, St. Louis, Mo., representing the Catholic Knights of America; Rev. Ignatius W. Cox, S. J., Editor of the Jesuit Missions; and many others.

The theme of this convention is Catholic Negro Education.

The clergyman was Rev. Norman Duckette of Detroit and the ceremony took place in the Church of Our Lady of the Blessed Sacrament, 2334 E. 79th street, at 10:30.

Father Duckette, who is 26, came to Cleveland upon the invitation of Rev. Thomas E. McKenney, pastor, and is his guest until tomorrow.

All the participants in the service were Negroes, and the church was crowded.

Church-1927

Pres. Turner Stresses Need Of Larger Racial Representation In Priesthood of Catholic Church

Federated Colored Catholics In 3rd Annual Convention Get Fervid Greeting From His Holiness, Pope Pius, From The Vatican

When the Federated Colored Catholics of the United States opened the third annual convention with a pontifical high mass at St. Charles Borromeo's Church, 213 West 141st street, Sunday, September 4, at 11:30 a.m., the organization and congregation, both Catholic and non-Catholic, were thrilled by a special greeting from His Holiness Pope Pius, transmitted from the Vatican. Rome, Italy, saying:

"The Holy Father sends to the Convention of the Colored Catholics his good wishes and paternal benediction."

The Rt. Rev. John Dunn, D. D., V. G., bishop auxiliary of New York, was celebrating a high mass, and the sermon was preached by the Rt. Rev. Monsignor Thomas M. O'Keefe, pastor of St. Benedict the Moor Church, West 53rd street, Manhattan.

Notable Assemblage.

It was a notable assemblage which faced Bishop Dunn and Monsignor O'Keefe, many distinguished men and women of both races, Catholic and Protestant, being in the congregation. Among some of the Catholic personages present were Father Ignatius Cox, spiritual adviser.

S. J., representing the provisional residence of all Eastern Jesuitism; Father John LaFarge, S. J., associate editor of "America"; Dr. Edward C. Kramer, director of the Catholic Board of Missions; the Rev. Walter Shanley of St. Benedict the Moor Church; Dr. Thomas W. Turner of Hampton Institute, Va., president of the Federated Colored Catholics; Eugene A.

250,000 Colored Catholics.

There are some 250,000 colored Catholics in the United States, principally in Maryland and Louisiana, with a good representation in New York City, and the Federation aims to bring about a closer union and better feeling among these congregations, to advance the cause of Catholic education, to raise the general status of the race, and to stimulate colored Catholics to a larger participation in racial and civic affairs. The Most Rev. Michael J. Curley of Baltimore is the Federation's

response was by Eugene A. Clark of Washington.

Other brief but interesting addresses were made by Dr. Eugene P. Roberts and Fred R. Moore editor of the New York Age. A Roll call of delegates, appointments of committees and announcements concluded the session.

Negro Priests Needed.

In his annual address on Monday morning, President Thomas W. Turner stressed the need of a larger racial representation in the priesthood. He referred to the Hoyl Father's encyclical upon the question of a native clergy, which was emphasized by the recent consecration of six Chinese and one Japanese bishops. He declared that the first Roman Catholic Bishop consecrated in the new world was a Negro and that at least three Popes were men of acknowledged Negro descent.

He urged it as a special of the Federation to bring about realization of this policy of church. The Rt. Rev. Msgr. Thomas M. O'Keefe, of St. Benedict Church, New York's largest Negro Catholic parish, favored

Clark, assistant superintendent of Public Schools, Washington; Elmo M. Anderson, secretary, Colored Catholics Board and business manager, The Colored Missions Magazine; Arthur A. Schomburg of Brooklyn; Mrs. Etnah Rochon his report, urged encouragement

of native clergy for all groups, but advised that as is the case with

all forward movements it is a matter of time. Patience and a steady endeavor will bring it to pass.

The secretary, H. M. Smith, in Brooklyn, his report, urged encouragement

toward higher education for Negro Catholic children, and referred to

the inability of colored children to enter the Catholic University at

Washington and other church institutions. It was brought out that

in some communities there is co-operation between white and colored

Catholics, particularly New York, Boston, Columbus, Detroit,

Cincinnati and some New Jersey

towns, but that in Washington it is different. White communicants

are treated with utmost courtesy

of the race, and to stimulate colored

churches in the Capital, but colored visitors to white churches are relegated to rear seats.

Roster of Officers.

The afternoon session at 2:30 Father H. F. Kane, S. J., spoke on the work of the Society of St. Hall, 57 West 138th street, with Joseph, and William A. Prater, or Elmo Anderson, chairman of the organizer and field agent made his local committee, presiding. A report. Nicholas Carter, a colored orator, followed by the pledge to member of the local Knights of Columbus, brought greetings from the flag, with singing of "The Star Spangled Banner," preceded by his order. C. F. Clarke of Philadelphia emphasized the value of a

Catholic

During the afternoon, representatives of religious societies and agencies working among Negroes were heard, and the final business was election of officers, which resulted as follows:

Most Rev. Michael J. Curley, archbishop of Baltimore, spiritual director; Dr. Thomas W. Turner, Hampton Institute, Va., president; W. J. Reed, Columbus, O., 1st vice-president; Elmo M. Anderson, New York, 2nd vice-president; Joseph E. Wilkinson, St. Louis, Mo.; 3rd vice-president; Frank Mitchell, Boston, 4th vice-president; H. M. Smith, Washington, secretary; Miss A. Gross, Philadelphia, recording secretary; Miss Genevieve Burke, Washington, assistant secretary; Miss Caroline L. Cook, treasurer; William A. Prater, Washington, organizer and field agent; Peter M. Quander, Washington, sergeant at arms.

A reception was tendered the delegates at St. Mark's Hall on Monday evening, and Tuesday morning was devoted to sightseeing.

Colored Catholic Of New Type Comes With New Century

Woman Speaker Brings Out This Fact in Address at Convention in This City.

At the opening of the third annual convention of the Federated Colored Catholics of the United States in the auditorium of St. Mark's School, 57 West 138th street, this city, on Sept. 5, a notable address of welcome on behalf of the colored Catholic women of New York was made by Mrs. Eloise Bibb Thompson. Mrs. Thompson, who is a convert to Catholicity, is a graduate of Columbia University and the author of several plays, including "A Reply to the Clansman." She attained distinction as a dramatist in Los Angeles, Cal., before becoming a resident of New York. Her husband, Noah D. Thompson, is business manager of Opportunity, Journal of Negro Life.

Mrs. Thompson's address was as follows:

"Delegates to the convention of Federated Colored Catholics, Ladies and Gentlemen:

"Before the dawning of the twentieth century there was much prophesying as to the great changes that would take place in the new era in every phase of our human life. Some writers such as Max Nordau

in his work 'Degeneration' prophesied that there would be a sort of black death in which men would ask themselves in horror: 'What next?' Others, seeing a brand new America, foretold that woman would occupy a brand new place; that politicians would clamor for the things that they had fought against tremendously; that conservative Wall Street would agitate a policy which it had formerly been entirely against, that our social institutions would disappear overnight, and that all our social standards would vanish from the earth. But in the midst of all this prophesying and presaging no man foretold the change that would take place in what was then considered an altogether insignificant group—the colored Catholics of America.

"Twenty-seven years ago this group was considered most humble, most faithful, most loyal, who did not know nor was it possible to interest them in the importance of organizing themselves for their spiritual and temporal advancement. I confess I marveled when the move to organize was agitated; for, I remembered as a child the attitude of colored Catholics way down below the Mason and Dixon Line in Louisiana. 'We will follow the Lamb whither soever He goeth' they said and they made no effort to give their children a Catholic education nor to assist the Church for the preparation of a native priesthood nor for any other progressive move for which this body is striving. I say, I marveled, being then three thousand miles away from you upon the Pacific Coast. But then I reflected that it takes the people in the northeastern portion of our country to dream dreams and then to work to bring them to pass. For you realize that if you conquer the mind of backwardness and sloth you conquer the world.

"Your coming here today brings home the fact that a new type of colored Catholic has evolved during the decades of this new century; a man whose loyalty to the Church of his fathers is manifested in the efforts he is putting forward to bring larger success to his brothers within her doors.

"In the words of St. Peter at the time of the Transfiguration of Christ, I say 'It is good for us to be here'—here in the largest negro city upon which the eyes of the whole country are centered. It is good for thousands of colored Catholics scattered over the country, for you are the salt of the race, a race that because it has discarded for the most part its spiritual leadership seems rapidly approaching agnosticism. Nevertheless, a race rich in love, in gentleness, in peace, in joy; a race intrinsically spiritual, capable of reaching the heights of righteous living.

"And so in behalf of the women of New York, of whom I am now a part, I bid you welcome to our midst and wish for you during this convention unprecedented success."

Catholic Priest Chases Negroes to "Jim Crow" Churches in Washington

WASHINGTON, D. C., Oct. 28.—The race war among Catholics started when Rev. Cornelius J. Dady of St. Paul's Roman Catholic Church last Sunday invited members from the Negro districts to go back to their own churches, is still raging. The priest dodges the issue raised by his words, saying he did not mention whether he meant Negroes or Whites. But those present whom he desired to eject were Negroes and they have complained bitterly.

CATHOLIC GROUP CONVENTION IN THE METROPOLIS

New York, Sept. 8.—The convention of colored Catholics held here during the week opened with pontifical high mass at St. Charles Borromeo's church, the Right Rev. John J. Dunn, D. D. V. G., Bishop Auxiliary of New York, celebrant. The sermon was delivered by the Right Rev. Msgr. Thomas M. O'Keefe, pastor of the St. Benedict the Moor church.

Luncheon was served after the service at St. Mark's hall, where the convention proper began. It included an opening prayer by Father Fox, editor of the Jesuit organ. The first address of welcome was made by Lieut. Miles A. Paige, a New York attorney. Mrs. Eloise Bibb-Thompson, representing the women of New York, also welcomed the convention.

Eugene A. Clark, assistant superintendent of schools in Washington, responded. In round robin brief remarks were made by delegates from various parts of the country, including Joseph Wilkinson, of St. Louis, Dr. William P. Dickerson, of Newport News, A. J. Mitchell, of Boston, W. J. Reed, of Columbus, N. T. Velar, of Pittsburgh, Rev. Father John La Farge, Rev. Father E. C. Cramer, and Rev. Father Fox.

From Father Joseph E. Echart of Chicago and from other pastors and well-wishers telegrams were read. A brief address was made by Noah D.

Thompson, business manager of Opportunity. Other speakers included Rev. Father Shanley of the Church of St. Benedict the Moor, Elmo M. Anderson, Dr. E. P. Roberts, Dr. R. Moore, all of New York.

Further reports of the convention will be given in these columns.

To Lecture Here



The Reverend Father Stephen Theobold of St. Paul, Minn., who will deliver a series of lectures on religion and the Catholic faith at St. Elizabeth's Church, 41st and Wabash beginning Sunday, October 2nd.

COLUMBUS, O.

MAY 20 1927

Great Conversion of Negroes at Norfolk

One Hundred and Three of All
Ages and Both Sexes Received
Into Church

By REV. F. JOSEPH MAGRI, D. D.
(Written for N. C. W. C. News
Service)

NORFOLK, VA., May 2.—With impressive ceremonies and in the presence of the Rt. Rev. Andrew J. Brennan, Bishop of Richmond, a class of no fewer than 103 colored converts was received into the Catholic Church here this week.

Virtually the whole Catholic clergy of Tidewater, Virginia, took part. The ceremony was held in St. Joseph's church, of which the Rev. Vincent D. Warren, of the Society of St. Joseph, apostle to the colored people of Tidewater, is pastor.

There is a tremendous significance in the event, as indicating the striking progress in the conversion of the colored race in America to the Catholic Church. Bishop Brennan, in his address, declared it "marks an epoch in Catholic work amongst our colored people."

The converts consisted of 45 men and youths and 50 women and girls. Of these, there were 36 adults; 48 youths from the junior and senior high school of St. Joseph's, ranging in age from 15 to 20 years; 9 children from the grammar school, from 10 to 15 years of age, and 19 children of newly converted adults. All the children baptized were school children. The adults received into the Church had not attended Catholic schools, showing that many converts are also made outside of the schools. Among those received were a father and mother and their four children.

Besides the 103 converts who were baptized absolutely, 17 more are ready for conditional baptism, which will raise the number of converts, without counting those baptized in their homes, to 120. Last year, 80 were received into the Church at one public baptismal ceremony.

The baptismal ceremonies were performed by ten priests scattered throughout the Church, in the sanctuary, at the side altars and in the aisles, temporary baptismal fonts having been erected at these places. Each candidate had a slip of paper bearing his or her name pinned to the clothing on the right shoulder. The women and girls were dressed in white. The Church was crowded to capacity, several scores, unable to obtain entry, being turned away.

"Never before, perhaps," said Bishop Brennan, of Richmond, "has an event of the kind of equal significance occurred in the history of the Catholic Church in America. The event makes an epoch in Catholic work amongst our colored people. It shows what may be done by zealous systematic and concerted effort in the work of converting the colored race to Catholicity."

In 1916 St. Joseph's congregation, of which Father Warren now has charge, numbered only 121. Today there are 800 members, all colored, and the church is outgrown. St. Joseph's Colored School, in which most of the conversions are made, had only 275 children in 1916, and but 12 of these were Catholics. Today 975 are enrolled, of whom more than 300, or better than one-third are Catholics.

St. Louis Honors First Colored Catholic Priest at Fine Banquet

St. Louis, Mo., Nov. 21—(By the A. N. P.)—The Rev. Father Stephen Theobold of St. Paul, Minn., one of the few men of our race to attain the priesthood in the Catholic Church, was a special guest at the third annual banquet of Saint Elizabeth Catholic Church, which was given at Peoples Financial Auditorium in honor of Rev. Father Markoe, its pastor, last Tuesday night.

The occasion was peculiarly interesting in its social aspect because of the unusual interest Father Markoe, a white man, has manifested in the civic and spiritual welfare of the St. Elizabeth's Parish, whose communicants are

of our race.

Father Theobold, who is a member of the Boule Fraternity, possesses rare literary attainments. His address was a reflection of brilliant ideas and solid thought.

Church-1927

Archbishop McGuire Declares For Race Priests For Race Churches, But Bars No Race From Sacraments

Replies To Critic Who Objected To Hearing a Sermon From White Minister and Threatened To Denounce Prelate as Traitor to Race

Following up his criticisms directed against certain alleged utterance made by Bishop R. G. Barrow of Brooklyn, in an address before the recent Pan-African Congress, Percy Small of 200 West 134th street has turned his batteries against Archbishop Alexander McGuire of Manhattan.

Mr. Small takes exception to dained that white man. We are told that you allow him to take the presence of a white minister in part and mix with our women and the pulpits of Archbishop McGuire's church, the African Orthodox Church. Your preaching at Liberty Hall is not in conformity with this having ordained the white minister and for permitting him to mingle with women of the congregation in social functions.

Mr. Small has written a letter to Archbishop McGuire, making these complaints, and the prelate has written a letter to Mr. Small, replying to the charges. The letters follow.

Mr. Small's Letter.

Dear Bishop McGuire:

"I am the president of a club consisting of 300 young men from the various islands, with a few Americans among us. We are a group 100 per cent. Negroid and among our women, we will send an article to certain of the race papers, under the caption, 'Bishop McGuire a Traitor To the Race.' of our readers, but when either of them deviate from the principles upon which they stand, it is our sworn duty to expose him to the entire race.

9/24/27

PERCY SMALL'

Bishop McGuire's Reply

"Sometime ago a group of us visited your church. We came to you for inspiration and behold! a white man preached. We were very disappointed and left the church in disgust. Your recent special delivery letter was received on Thursday, September 15. I am grateful for the information concerning your identity and principles and

'sworn duty.' I am also honored by your assurance that you and others are not my 'enemies,' but friends and great admirers who gotten scene when, before a large congregation, these two men of different race prostrated themselves before the Litany of the Saints, and subsequently, on bended knees, received the Imposition of Hands from a Negro bishop and five Negro priests. It seemed to us the beginning of the answer to one of the

you that the African Orthodox vespers of the African Orthodox Church, of which I am the chief administrator, a original organ- and nation, is a part of the Holy Catholic and Apostolic Church, intended to be

autonomous and perpetually controlled by colored churchmen, of colored congregations, gathering in persons of African descent in both hemispheres, yet and priests seem capable of being refused none of other racial groups who of their own volition, seek admission into its membership, or participation in its sacraments.

"It is not our purpose, however, to place white clergymen in charge of colored congregations, since in our judgment, only Negro bishops

desire to place white clergymen in charge of colored congregations, since in our judgment, only Negro bishops

desire to place white clergymen in charge of colored congregations, since in our judgment, only Negro bishops

"Let me say to you, bishop, we are not enemies of yours, but friends and great admirers who contribute generously to your work when we visit you. In the face of this, 300 young race-loving Negroes ask politely and courteously to entertain your white friends at your home and keep them away from our women and young girls. Bishop, are you in your right senses? Is it possible for such an able man as you to make such a mistake? Your reason, we are told, is because he contributes generously to your work.

"As is known to you, I have been ordained to the priesthood by the head of the Old Catholic Church in North America. Of late, great doubts have arisen in my mind as to the validity of these Orders, and as I am personally known to your Grace for quite sometime, I respectfully request you, Most Reverend Sir, to graciously reordain me, in order that these doubts be banished and I be entitled to rightfully execute the duties of my office."

A Striking Scene

On September 5, 1927, I ordained to the priesthood a native son of South Africa, who had travelled nearly 10,000 miles for this purpose, and at the same time granted

Catholic.

States will be held in New York City, September 4th, 5th and 6th. Headquarters will be at St. Mark's Hall, 57 West 138th street.

The Convention will open with a Solemn High Mass in St. Charles Borromeo's Church, 213 West 141st street, Sunday morning, September 4th at 11:30 o'clock. Rt. Rev. Msgr Thomas M. O'Keefe, pastor of the Church of St. Benedict the Moor will preach the sermon.

Sunday afternoon, in St. Mark's Hall, at two o'clock, the program will be devoted to welcome addresses and the keynote speech of the Convention. The keynote speech will be delivered by Prof. Eugene Clark, assistant superintendent of public schools, Washington, D. C.

On Monday, September 5th, two important business sessions will be held in St. Mark's Hall, (morning and afternoon.) In the morning Dr. Thomas W. Turner, president of the Federated Colored Catholics, will deliver his annual address, delegates will report, and Mr. Clark of Philadelphia will deliver an address on "The Value of a Native Clergy."

An informal dance for the delegates will be held in St. Mark's Hall on Monday evening. Tuesday morning, September 6th, will be used for sight-seeing.

8-21-21

The Federated Colored Catholics of the United States and aim to bring about a closer union and better feeling among all Catholic Negroes, to advance the cause of Catholic education throughout the Negro population, to seek to raise the general status of the Negro in the Church, and to stimulate Catholic Negroes to a larger participation in the civic affairs of the various communities and of the whole country. It has the hearty cooperation of the highest authorities of the Catholic Church—Most Reverend M. J. Curley, Archbishop of Baltimore, being its Spiritual Director.

The following are officers of the Federated Colored Catholics:

Most Reverend Michael J. Curley, Archbishop of Baltimore, Spiritual Director; Dr. Thomas W. Turner, Hampton Institute, Hampton, Va., President; W. J. Reed, Columbus, Ohio; Elmo M. Anderson, New York; Joseph E. Wilkinson, St. Louis, Mo.; Frank Mitchell, Boston, Mass., Vice-Presidents; Miss Caroline L. Cook, Baltimore, Treasurer; A. R. Feliciano, Detroit, Recording Secretary; Miss Genevieve Burke, Asst.; Peter M. Guander, Washington, D. C., Sergeant-at-Arms; H. M. Smith, Secretary; Wm. A. Prater, D. C., Organizer and Field Agent.

Elmo M. Anderson, Business Manager of The Colored Missions, a monthly magazine, Room 906, 154 Nassau street, New York City, heads a committee of New York Colored Catholics who are arranging for the Convention.

Atty. Miles Page and Mrs. Eloise Bibb Thompson, well-known dramatist, will make the welcoming address to the delegates.

FEDERATED CATHOLICS READY FOR NEW YORK

Third Annual Convention To

Be Held In St. Mark's Hall

There

KEYNOTE SPEECH BY PROF. EUGENE CLARK

President Thomas W. Turner

To Make His Annual Re

port Sept. 5th

By NOAH THOMPSON
NEW YORK.—The Annual Convention of the Federated Colored Catholics of the United

HEADS NEGRO CATHOLICS



Dr. THOMAS W. TURNER
President Federated Colored Catholics of America.

NEGRO CATHOLIC FEDERATION TO

CATHOLICS FAIL MEET IN HARLEM FOR LACK OF BLACK PRIESTS

3rd Annual Convention To
Open With Pontifical
High Mass Sunday

Only 8 Colored Priests In

Church In The Past 65

Years

FEDERATED SOCIETIES END DAY SESSION

Not A Single Negro Educated In Catholic College
Says Dr. Turner

NEW YORK.—The third annual convention of the Federated Colored Catholics of America closed here Tuesday.

By CLEVELAND G. ALLEN

The Federated Colored Catholics of the United States, Dr. Thomas W. Turner, Hampton Institute, Va., president, will open its third annual convention at St. Charles Borromeo's Church, 213 West 141st street, New York City, on Sunday, September 4, with a pontifical high mass, Rt. Rev. John J. Dunn, D. D., V. G., bishop auxilliary of New York, celebrant. The Rt. Rev. Monsignor Thomas M. O'Keefe, pastor of St. Benedict the Moor Church, West 53rd street, will preach the sermon.

The afternoon session will be held at 2:30 o'clock at St. Mark's Hall, 57 West 138th street, with Elmo M. Anderson, second vice-president, calling the body to order. After Mrs. Marion Coleman renders 'The Star Spangled Banner,' Attorney Myles A. Paige and Mrs. Eloise Bibb—Thompson will welcome the Federation. A response from Eugene A. Clark, assistant superintendent of schools, Washington, The Misses Helen and

Vivienne Campbell will sing a solo. The industry, advocated Negro Priests educational program of the Negro made a plea for a broader educational policy on the part of the church, an interracial commission that would urged that Negro Catholics be more work out a program that would remain vigilant in spreading the program by the evils now confronting the and policy of the church, advocated church. He said that as a rule he a wider reading of Catholic literature, had found that the economic status and recommended the appointment of the Negro Catholics was lower an interracial commission that would than among Negroes in other churchmen of both the white and colored addressed of Dr. Turner was followed by the annual report of William E. Prater field agent of the federal gates from 10 different states.

The convention brought here delegates from 10 different states. Pope Sends Greetings Pope Pius XI from Rome sent the following message: 9-10-21 "Holy Father sends to the convention of Federation of Colored Catholics good wishes and fraternal benediction. The convention began with the celebration of Pontifical high mass on Sunday at the St. Charles Borromeo Church, 213 W. 14th st. The mass was celebrated by the Rt. Rev. J. Dunn, Bishop of New York. The sermon was preached by Monsignor Thomas M. O'Keefe, pastor of the St. Benedict the Moor Church.

At St. Mark's The afternoon meeting on Sunday was held at St. Mark's Hall 57 West 138th street. Addresses of welcome on behalf of the Negro Catholics of New York were made by Mrs. Paige, and Mrs. Eloise Bibb Thompson. The response to the addresses of welcome was made by Prof. L. Clarke of Washington. D. C. Musical numbers were given by the Misses Helene and Vivienne Campbell.

Addresses Among the delegates who made brief addresses were Dr. Thomas W. Turner, Joseph Wilkerson, of St. Louis, Dr. William E. Dickerson, New- port News, Va., A. J. Mitchell of Boston, T. W. Shaw, of Washington, D. C., W. J. Reid of Columbus, Ohio, N. T. Belar, of Pittsburgh, Father John La Farge, editor of America, Father E. C. Framer director of work among the Indians and Negro of the Catholic Church, and Father Cox of the Jesuit Mission.

Telegrams Telegrams were then read from Joseph Eckert of Chicago, Mother Catherine, Father Bowles, and Monsignor Matthews, of Washington; Noah D. Thompson; Father Shanley, who told A. Clarke. The resolution commend- ed the industrial, social and educational progress of the race, thanked Dr. E. P. Roberts, Prof. Arthur U. Craig, Arthur Schomburg, Fred R. Moore, and Dr. C. A. Butler.

Dr. Turner's Address The principal feature of the convention on Monday morning was the annual address of the President, Dr. Thomas W. Turner. He said that the aim of the federation was to spread Catholicity among Negroes. He told of the work that the laymen of the church were rendering in making conversions, and said that laymen should be given a larger part in the work of the church. Speaking of the education provided by the Catholic Church for Negroes Dr. Turner said: "We must put forth greater effort in the Catholic church for the education of the Negroes. We have just one school of college grade with only a student body of 38. The educational work of the church has made very little progress. We have not a single educated man who was educated in a Catholic college."

Interior Commission He said that the church had not more than 100 Negroes in their field agent. Washington, and

Chas. Montague, sergt.-at-arms. The convention will meet in 1928 in Cincinnati on invitation from Father Miller.

WASHINGTON, D. C.

SEP 1927

COLORED CATHOLICS TO MEET TOMORROW

Third Annual Session to Open
With Pontifical High Mass in
New York Church.

The third annual meeting of the Federated Colored Catholics of the United States will be opened with a pontifical high mass in the Church of St. Charles Borromeo, New York City, tomorrow morning, and will continue through Monday, with what is expected to be the largest attendance of prominent Catholics since the annual meetings were instituted.

"Catholic Negro Education" will be the general theme of the sessions, which will be held in St. Mark's Hall.

Among those who have declared they will attend are: Col. P. H. Callahan of Louisville, Ky., known for his effective management of the Knights of Columbus war work, as well as for his fight against racial intolerance and religious bigotry; Prof. Eugene Clarke, assistant superintendent of schools of Washington; Very Rev. L. B. Pastorelli, superior of the Society of St. Joseph; Very Rev. Matthew Christman, rector of St. Augustine's Mission, Bay St. Louis, Miss.; Rev. John La Farge, S. J., associate editor of America; Victor Daniel, principal of Cardinal Gibbons Institute; Daniel Spriggs, grand president, Baltimore Grand Commandery, Knights of St. John; Joseph Wilkinson, St. Louis, Mo., representing the Catholic Knights of America, and Rev. Ignatius W. Cox, S. J., editor of the Jesuit Missions.

The national officers of the federation are: Dr. Thomas W. Turner, Hampton Institute, Hampton, Va., president; Most Rev. Michael J. Curley, Archbishop of Baltimore, spiritual director; W. J. Reed, Columbus, Ohio, first vice president; Elmo M. Anderson, New York City, second vice president; Joseph E. Wilkinson, St. Louis, Mo., third vice president; Frank Mitchell, Boston, Mass., fourth vice president; William A. Prater, Washington, organizer and field agent; H. M. Smith, Washington, secretary; A. R. Feliciano, Detroit, recording secretary; Miss Genevieve Burke, Washington, assistant secretary; Peter M. Quander, Washington, sergeant-at-arms; Miss Caroline L. Cook, Baltimore, and Francis Spriggs, editor of the Council Re-organ.

Church-1927

Catholic.

3 Maybe 5 Popes Were Black

By DR. CHARLES WESLEY

WASHINGTON, D. C.—It is impossible to tell with any degree of historical accuracy how many "Black Popes,"—whether we mean by the term Negro or other African groups,—there were in the history of the Church.

Color has not been as important as it is now, and it is possible that there were persons of color in positions of authority in the ancient world and we know nothing of it, because that fact was not so important to the writers of the past as it is to the writers of the modern world.

There have been 266 legitimate popes dating from St. Peter, and the records are not clear as to what proposition of these were black. Africa is the birthplace of three of this number:

ST. VICTOR I, 193-203.

ST. MELCHIADES, 311-314.

ST. GELASIUS I, 492-496.

But whether these even were black is indeterminable, even the color of St. Augustine who is also from Africa is doubted by some. Then there is the possibility that persons not born in Africa may have had Negro characteristics. I have known some persons who were interested in this matter to say that there were five Negro Popes, but the proof is far more difficult than the assertion.

Therefore, I am not dogmatic in claiming three, although the place of birth may raise the presumption as to color. The African Church was a very important and influential part of the Roman Church prior to the Renaissance, and many connections are probable in Bishops, Church Fathers and Popes. However, the careful historian will hesitate in his decisions as to race when the difficulties are so many.

The Catholic Colored People Of the United States

(Address by Thomas W. Turner, President, at the Third Convocation of the Colored Catholic Federation in New York City Sept. 4 and 5.)

The task of bringing together from all parts of this land representatives of workers who are engaged in efforts to better the condition of the colored people under the auspices of the Catholic Church is tremendous, and fraught with difficulties on all sides.

It is with these essential points in view that we gather here for these two days.

I need not burden you at this time with details as to the status of the Catholic colored group in this country for it is hoped that much more valuable and up-to-date information will be furnished by the delegates and other speakers in describing their local efforts than I could bring you from statistical reports which would necessarily be, at least, one year old. It is gratifying, however, to bring to your attention the encouraging responses which have come from every part of the country,—from both clergymen and laymen, white and colored,—expressing a deep interest in the efforts and purposes of the Federation and promising fullest cooperation in making its aims real. Our Catholic newspapers and magazines have shown admirable spirit in giving publicity and placing the young organization before the Catholic world in the proper light. America. Our Negro Missions, Ave Maria, Fortnightly Review, St. Augustine's Mes-

the higher ideals of Catholicity among these varied groups and, at the same time, of preserving and of fostering the ideals and aspirations of the Negro race as a homogeneous group taxes the best endeavors both of the authorities of the Church and of the lay leaders of the colored people.

I need not burden you at this time with details as to the status of the Catholic colored group in this country for it is hoped that much more valuable and up-to-date information will be furnished by the delegates and other speakers in describing their local efforts than I could bring you from statistical reports which would necessarily be, at least, one year old. It is gratifying, however, to bring to your attention the encouraging responses which have come from every part of the country,—from both clergymen and laymen, white and colored,—expressing a deep interest in the efforts and purposes of the Federation and promising fullest cooperation in making its aims real. Our Catholic newspapers and magazines have shown admirable spirit in giving publicity and placing the young organization before the Catholic world in the proper light. America. Our Negro Missions, Ave Maria, Fortnightly Review, St. Augustine's Mes-

senger, Baltimore Catholic Review and numerous others have all given hearty support.

It is gratifying further to note the deep personal interest and help which have been shown by many of the clergy and laymen. Among the clergy I want to mention particularly the name of our well-beloved and revered friend and spiritual counselor, the Rev. Alonzo J. Oids, the modest, retiring, but far-seeing pastor of St. Augustine's Church, Washington, D. C., who has sponsored the former two conventions, housed them, entertained their guests, and in every other way has worked side by side, with the officers and members to make it a worthy Catholic organization. I have seen in no parish in the country a situation where there is a more complete and sympathetic understanding between pastor and people.

The Rev. John La Farge, S. J., is another high minded, big-souled man of God whose vision and resourcefulness have helped in a multitude of ways to get the organization started rightly. These two Reverend Fathers, one of the great Jesuit order, the other of the secular clergy, have placed the organization in their everlasting debt.

I must also mention our good friend A. C. Monahan, secretary of Cardinal Gibbons Institute, whose long and valuable experience in the educational affairs of the United States Government has been entirely

at our disposal, and of which we have made unqualified use from the beginning. Nor must I fail to tell you of the invaluable service rendered our Catholic cause and to this organization by that devout, modest Catholic layman who is at the same time a tower of strength in the educational affairs of the District of Columbia, Prof. Eugene A. Clark, assistant superintendent of the Public Schools of Washington, D. C. Superintendent Clark has been on hand at all meetings, large or small, and his modest demeanor, abiding faith in the value and ultimate success of this organization have been most encouraging to me personally and to all of us. The zeal of our organizer and field agent, William A. Prater, has spread like wildfire throughout the country. His work is now bringing results from the Atlantic to the Pacific and from the Lakes to the Gulf. Only a few days ago a most unique branch of the F. C. C. was formed at Tacoma, Wash., as a result of his efforts under the guidance of Attorney G. B. Aldrich. I should mention, further, the names of H. M. Smith, our secretary; Daniel Spriggs, grand president of the Baltimore Grand Commandery, Knights of St. John, and William J. Smith, president of the Holy Name Guild, Washington, D. C., all of whose services have been indispensa-

ble in the beginning of the work of the organization.

I am mentioning these few names not without a deep feeling of the possibility of arousing envies thereby, but the unqualified self-service and unanimity of every worker up to the present time allows me to direct your attention to a partial view of this important story which lies so seriously upon the hearts of all of us.

We are here today to consider questions incident to the spread and to the permanence of the faith among the colored people of this country. We cannot at this time expect to make anything like an exhaustive treatment of the subjects which we desire to consider. We shall feel that something has been accomplished if we succeed only in raising questions, some of which may be listed as follows:

ASHEVILLE, N. C., CITIZEN

AUG 6 1927

Recognition Of Negro In Religion Is Urged

Baptist Statistician Says
5,354,640 Of Them Are
Church Members

(Special to The Citizen)

RIDGECREST, N. C., Aug. 5.—"The Negro: What Shall We Do With Him?" was the subject of an able address delivered here by Dr. E. P. Alldredge of Nashville, Tenn., authority on statistics of the Southern Baptists dealing with the changing conditions in the South today.

Dr. Alldredge described the situation which existed in the days of the Old South, and pointed out that Baptists were the first people to advocate separate churches where the negroes would be free to develop their own leaders, and to worship God according to the dictates of their own hearts. In those days, Dr. Alldredge said, the negroes were anxious to have their own worship and service, conducted by their own people, and free to carry on their religious activities alone. He contrasted this idea, with that now advocated by all the "high brow" Negro leaders, viz., to have all worship together, negro and whites.

He pointed out that in the Roman Catholic church is sanctioning and encouraging this mixed worship in many places. In this connection, the speaker described the scenes he witnessed in New Or-

leans, where negro and white worshipers went together into the church to services. He stressed the fact that the Roman Catholics with 250,000 Negro adherents in the United States, have 175 priests and 700 sisters devoting their time exclusively to work among the negroes, and that about 50 priests give partial time to the colored work.

Training Negro Priests

The Catholics, he said, maintaining 155 schools for negro Catholic children. At Bay St. Louis, Miss., Dr. Alldredge declared, the first seminary for the training of Negro priests was dedicated in 1923, and in 1926 another was opened for this purpose.

Illustrating forcefully the new attitude of the negro today, Dr. Alldredge outlined 14 "demands" made by the negroes through John Hawkins of the African Methodist church which, he said, shows the length to which the race has already gone. These "demands" were for the privilege of voting at all elections and holding office, the same as enjoyed by the whites, and for better educational facilities in

the South—the same as given to white youths, in the first two points, Dr. Alldredge said.

He showed that these "demands" for better educational advantages were made without regard to the fact that the whites paid almost all taxes, and without regard for anything except their desire to have equality with the whites. He discussed at some length the steps being taken to secure the abolition of "Jim Crowism", and to gain the same accommodations and privileges granted to negroes and whites on all common carriers. In this connection the speaker declared, that so far as he knew the negroes were the only race on earth who objected to sitting together, and to being with their own race, in preference to others.

He showed how the other races of earth prefer society of their own kind, and contrasted the idea of the negro, in that he objected to that, and desired to "sit beside the white people in street cars and elsewhere, even if they don't want him there," rather than stay with his own kind.

Seek Equality In Industry

Another demand of the negro, he said, was for the discontinuance of "unjust discriminations" and color segregation in the various departments of government service. The demands called for "military training for colored youths the same as whites, without segregation or discrimination, and the removal of all restrictions on the promotion of negro soldiers and sailors not imposed on whites."

"The demands," he said, also called for the "abolishment of the peonage system in the South, under whatever name it may exist," and for the "establishment of the same wage scale for blacks as for whites," for "better housing provisions in industrial centers," "sanitary conditions in negro sections equal to whites," "the same treatment of unfortunate criminal blacks in the matter of arrest and trial and punishment."

The demands further called for "the abolition of lynching and mob violence," the "recognition of the negro's rights and fitness to sit on juries," and an "equal opportunity to labor in line of his talents, and equal enjoyment of the fruits of his labor with the whites."

Dr. Alldredge in discussing the Baptist negro, challenged the accuracy of some recent figures released by statisticians in the United States. "Dr. H. K. Carroll, statistician employed by the Christian Herald has given some particularly inaccurate figures regarding the losses and gains in Negro Baptists," said Dr. Alldredge. "All these reports are given from pure guesses, as the negro groups since the division of their ranks several years ago have been reluctant to give out any statements of figures. Dr. Carroll showed the negro Baptists with a large loss, and the negro Methodists reporting a good gain," said the speaker.

Negroes Denied Figures

Dr. Alldredge stated that as soon as figures gathered by Dr. Carroll were given to the public in 1926 showing this loss of Negro Baptists and gain of the Methodist branch, he wrote letters to every State's negro leader, enclosing a copy of statistics mentioned, and asked if this were correct. He received 39 replies from negroes in as many states, and only one showed a loss, two showed that they barely held their own, and all the rest reported healthy gain, he said.

Dr. Alldredge made a powerful appeal to the white Baptists of the South to do their duty by their colored "ally" and declared that the negro race has now become one of the great religious forces of America. "Many people do not recognize that the negro is a religious force," Dr. Alldredge said. He showed that out of 8,800,000 negroes of "gospel age," 5,364,640 are members of some church. "America holds no parallel to this record," he declared.

Dr. Alldredge stated that in the South, the Baptists are largely to be held responsible for the negro race, as Baptists are preponderant. He stated that, for what was done for the negro, the Baptists shall be in the main held accountable.

Church - 1927

NEWS
CHICAGO, ILL.

SEP 29 1927

COLORED PRIEST WILL
CONDUCT NEGRO MISSION

A Negro missionary priest—for the first time in the history of the archdiocese of Chicago—will conduct a mission in a Negro Catholic church.

At present we have St. Elizabeth's Colored congregation at 2719 Pine street, supporting a school for one hundred fifty pupils. This is taught by the white Sisters of the Blessed Sacrament who reside in a convent at 3019 Pine street, and who devote their lives to the needs of the colored and Indian races. Founded and financed by Mother Catherine Drexel the gratuitous character of their work is little appreciated by the world at large and never boasted of by the Sisters themselves.

St. Elizabeth's church, in charge of the Rev. Joseph Eckert, S. V. D., is the only Negro parish in Chicago. Father Theobald has had an interesting career, having been a newspaper reporter and aviator before entering the priesthood.

In South St. Louis is located St.

THE CATHOLIC CHURCH AND COLORFD BRETHREN

What The Church Has And Is Doing For the Uplift of Colored People In St. Louis. Benefits In The \$2,000,000 Campaign Now On

The increase of the colored population in the city of St. Louis has been great during the past five or six years. It now has over a hundred thousand of these people to assimilate as citizens and considerable public interest has been shown in the matter of their schools for some time. More recently the subject of their new City Hospital aroused sympathetic discussion.

But our progress along religious lines can not boast of taking much care of the colored citizens. He is naturally religious in the sense that the child is religious, with quick response to love and kindness. For as archbishop Glennon said in a widely-quoted sermon several years ago, "the colored race is a race still in its childhood."

9-30-27

Rita's Convent, at 4650 South Broadway where seven Colored Oblate Sisters of Providence educate forty-eight pupils and visit the sick and unfortunate of their race.

The Colored Orphan home of St. Frances at Normandy, St. Louis County, also in charge of the Colored Oblate Sisters of Providence, thirteen in number, care for one hundred and five children, of which number ninety-two are orphans.

Other congregations of Colored citizens in the County are at Anglum and South Kinloch where small schools are very much in need of help and encouragement.

In January 1866 as the Second Plenary Council of Baltimore was about to be convened the Perfect of the Propaganda in Rome wrote to Archbishop Spalding: "We desire that the bishops of the United States should deliberate on the best means to bring about the salvation and Christian education of the colored people that have lately been emancipated. For there is question here of a matter of the most urgent necessity; and unless they take steps at once to gather is the immense har-

vest, deceitful and grasping men are sure to cause a havoc of souls that will be irreparable."

In response to this the bishops on their assembly in October of that year issued a pathetic appeal in which occurs this sentence: "Let superiors of religious orders appoint some of their members to help us: let secular priests who feel themselves called to such a work of charity leave their present charge, with the permission of their bishops, and labor exclusively for the colored people."

Some years before Cardinal Wiseman and Father Herbert Vaughn in England had set on foot a movement for the training of foreign missionaries, and in 1866 in northwest London district the seminary of Mill Hill was opened.

In 1871 four priests from Mill Hill came to the United States to labor among the colored folk. These father of St. Joseph, or "Josephites" by the year 1888 had thirteen Fathers on duty in Baltimore, Washington, Charleston, Louisville and Richmond, and the care of eighteen thousand souls.

At that time only six other priests were wholly devoted or consecrated to work among the colored people in the United States. There are Rev. I. Panken, S. J., St. Louis; Rev. M. Reichert, O. S. B., Savannah, Ga.; Rev. G. Lister, O. S. B., Skidaway, Ga.; Rev. J. E. Burke and Rev. Thomas O'Keefe in New York; and the rector of the Epiphany Church in Leavenworth, Kans. successor to Rev. M. Kuhn.

During this time there was a colored priest at Quincy, Ill., but he ministered to white and colored alike. Father Tolton died after a few years of pious and unremitting toil in parish work.

In June 1912 Cardinal Gibbons of blessed memory wrote the following letter of congratulation to Mother Katherine Drexel and her Sisters:

"The Congregation of The Sisters of the Blessed Sacrament for Indians and Colored People, one of the latest fruits of the faith and piety of the Church in our American Republic, bears testimony to the special yearning for the lowly and abandoned which have characterized the Church in past ages and in which, in our own age, she is by no means wanting.

While from an early day heroic religious of various sisterhoods have devoted themselves to the proud, untamed American and to the benighted African, rudely and unwillingly engrafted into our American tree of

State, it is a sad fact that, in a fledged parish church with 3,000 parishioners. For over sixty years it has been the only exclusively colored parish in the city

Its influence is city-wide among the race, its parishioners are considered the best of their people and perhaps fifty thousand respectable colored people follow after this parish, feeling it an honor to attend their entertainments, socials, excursions, etc. At the same time the parish of St. Elizabeth's has need of a real school as well as a church. The better fixed colored Catholics have moved west of Grand Ave., and find it hard to send their children so far to school, as well as difficult and expensive to go so far to church service themselves.

"In our own times the glorious history of the Church is repeating itself. Now, as in the past, the Church encourages specialization, and she makes specific concentration of laborers for works that demand particular training and more than ordinary quality and quantity of perseverance. "Carefully instructed in the requirements of the work to which it is devoted, and thoroughly imbued with the spirit that work demands, the Congregation of The Sisters of the Blessed Sacrament for Indian and Colored People received the approval of the Church in 1907. Founded in 1889, it is laboring for the Colored people and Indians.

Pennsylvania, for the Colored people in Virginia and Tennessee and for the Indians in Nebraska, New Mexico and Arizona.

The present St. Elizabeth's plant comprises church and priests' residence and school, in a converted priory house. The ceilings are much too high in the residence and the parlors are much too large. The foundress and in the mind of her enlightened spiritual director. Today in every way, although kept clean and orderly.

"Twenty-five or thirty years ago, the idea of this Congregation was probably a sacred secret hidden away in the heart of the devoted foundress and in the mind of her enlightened spiritual director. Today in every way, although kept clean and orderly.

The parish of St. Elizabeth's has always done very well under great difficulties, and now it is better off than ever, but it needs a school worse than anything else. It is very hard to compete with the public schools at best, but when we visit St. Elizabeth's and see the desks placed across the length of the room, requiring the teacher to turn her head from side to side every moment—an arrangement to give the children proper light—then look at the long back stairs which the children must climb, then the old floors everywhere really beyond repair although oiled and clean, also the old fashioned washroom—we wonder that the good colored Catholics have been so faithful and true to church and school. And two hundred children attended regularly last year.

St. Elizabeth's Church at 2721 Pine street, for colored Catholics, is a full

Catholic.

Non-Catholic congregations of colored people have bought all the fine Protestant churches that stand east of Grand Avenue, except three. But St. Elizabeth's has yet no proper church.

Colored people are naturally attracted to the Catholic Church, and most of them are afraid that it is wholly a white person's church and would not receive them.

Father William Markoe, S. J., the present pastor of St. Elizabeth's is also the organizer of the colored school in the neighborhood parish.

In the latter parish a Sunday school was the beginning, then a school on an upper floor of a warehouse, and now a school occupying the whole warehouse, purchased for the purpose by the diocesan school board but still under a mortgage. Three Sisters of the Blessed Sacrament teach here and give their services free.

In the past year St. Nicholas has been given to the care of the "Fathers of the Divine Word" and one Mass each Sunday is for the colored part of the congregation. St. Elizabeth's is still the only church exclusively for Colored Catholics.

The Church of St. Nicholas at Nineteenth and Lucas has a colored parish school with three hundred and thirty pupils in regular attendance last year and at least four hundred in prospect for this season. The kindergarten will be used this year, although there is almost no equipment for this room, because the colored people about St. Nicholas are very poor, and it is a real charity to provide for these children whose mothers go out to work. Last year the Sisters of the Blessed Sacrament as usual had charge of the school and gave their services free, but it was necessary to hire five lady teachers to assist as well as a janitor. With the salaries of these and improvements St. Nicholas' parish spent \$12,500. Against this sum, donations, tuitions of children which amounted exactly to \$60.—entertainments and collections amounted to \$4,000, leaving a deficit of \$8,000. The Students' Catholic Mission Crusade, through His Grace, Archbishop Glennon, gave St. Nicholas \$3,000, and the St. Peter Claver Association gave \$300, while through Father Wm. Markoe, S. J., \$500 was presented.

Father Joseph Holken of the Society of the Divine Word has been pastor of St. Nicholas for exactly a year and in this short period Father Nicholas Schwallie, of the same order, and he has built up the mission to such an extent that a third priest, whose special office will be to

visit the poor, will arrive this month, to labor with them.

Father Holken has just installed new sanitary arrangements in the school and has secured the services of a colored physician who will give a physical examination to every one of the pupils when school has begun, and if someone will present a dental chair to this mission the attendance of a dentist will also be available. The teeth of these children are in dire need of attention. In fact, St. Nicholas' colored children are from the very poorest families, and in need of everything. Most of them belong to families lately emigrated from the South and they live in frightful tenements. Playgrounds should be provided for these poor children who now have only a tiny yard, with no benches or proper games for young folks. It is a field waiting for "social welfare work," and the establishment of day nurseries and large kindergartens such as "Father Dempsey's" settlement has for children of poor white families.

Lately the Urban Council of the Colored Citizens of the United States has been investigating St. Nicholas' and the secretary of it, a Presbyterian colored man, told Father Holken: "You Catholics have the best chance with my people. Here in St. Louis from Jefferson avenue to the River in the downtown district there are 61,000 poor colored people, and you can help them and win them for your Church." This Urban Society has promised to help the kindergarten of the parish.

Last year 180 of the school children were Catholic and 150 were non-Catholic. Some of the mothers are Catholics and have a Mother's Club to help the school, but there only one Catholic colored family and twenty-five white families are regular parishioners. It is hoped that the third priest visiting them regularly will convert many who have no religion, and live in very bad conditions from every respect.

Father Holken had one great patron last year who came in unexpectedly and gave him \$2,500 to decorate the middle aisle of the Church, at a time when work on the interior of the edifice was stopped for lack of funds.

In thanksgiving for this great gift the pastor put up a shrine in honor of the Little Flower to whom he had been praying in his difficulties. This same God-sent patron has since paid for tuckpointing the church for new stone steps in front, and for an iron gate in front of the parish house.

Now if a first class social settlement can be founded at St. Nicholas' to take care of the enormous num-

ber of poor colored people about, Father Holken will be happy.

"Any one who makes sacrifices for his church, loves it," said Father Holken. "When I was stationed in the Islands near the Philippines, so barbarous that the interior has never even been penetrated by a white man, I trained those 150 children in my school to pay their tuition three times a year. And they gladly did, some bringing cocoanuts, others tobacco, bananas, or sweet potatoes. And here in St. Nicholas' if we can found a Settlement, after a little while the people themselves will help."

With all the colored children of St. Nicholas' school there is such a large floating population of white people in attendance at Mass on holidays, and so many confessions of strangers, that the time has not yet come for giving the whole parish over to work for the colored people. In their first year, just completed, the Fathers of the Divine Word at St. Nicholas' have heard the enormous number of 24,000 confessions. Many away from the sacraments for twenty, thirty or more years have returned to the fold. A "constant mission" for white and colored people is going on all the year round at St. Nicholas.

This condition among Catholic Colored Children is one of the reasons of His Graces' plans for a New Catholic Colored Children's School in St. Louis as a part of his usage of the funds raised in the Archdiocesan Campaign for a New Junior Seminary.

The Ransom and Trinitarian Orders of olden time went to the rescue of fellow-Christians, we are told. But when we consider the more recent work of Cardinal Lavigerie and the Josephite Fathers we see both Christians and pagans raised up from the fetters of slavery and ignorance.

Cardinal Lavigerie organized the Knights of Our Lady of Mercy which attracted French, Belgian, Irish and English to the rescue of colored race who were victims of the Mussulman slave-traders.

The Fathers of St. Joseph from their seminary of the Sacred Heart at Mill Hill near London went abroad to help the colored race not only in Africa but even in the United States.

And here in America a woman missionary instituted the order of the Sisters of the Blessed Sacrament exclusively for the uplift and education of the Colored and Indian races.

Envoy to Vatican Urges Negro Saint

Washington, Dec. 10 — (AP)—

Efforts of Dr. Eleodoro Romero, Peruvian minister to the Vatican, to have the Blessed Martin de Porres canonized, are expected by the national Catholic welfare conference to give the colored races in the Americas their first native negro patron saint.

De Porres lived a remarkable life in the Americas of 300 years ago. He was born at Lima in 1569 and became a member of the Dominican order at 22. His mother was a young negro woman of Panama. His father was of the Spanish nobility.

So great was De Porres' reputation for holiness that at his death in 1639, Catholics came in great numbers to touch his body with medals, rosaries, and other pious objects. He was borne to the grave by Peruvian government officials as well as by prelates of the church. His beatification was proposed in 1668, and again in 1763, but not until 1836 was it accomplished.

The new impetus directed by Dr. Romero, the conference says, "is expected to result in the South American negro being declared a saint in a relatively short time. If canonized, he will be the first negro saint in the western hemisphere."

A North American Indian maiden also is on the way to sainthood in the Catholic church. She was Catherine Tekakwaitha, called the "Lily of the Mohawks," a convert to Christianity who assisted the early Jesuit missionaries.

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Church - 1927

JAN 22 1927

COLORED CHURCH OFFICIALS MEET

By J. A. MARTIN

CORDELE, Ga., Jan. 21. — In the bishop's and presiding elders' council of the Colored Methodist Episcopal Church, held in Cordele, Ga., yesterday, with Bishop R. A. Carter presiding, the council touched upon many vital subjects.

Among the things they did were the permanent arrangement for the Summer school for religious workers to be held in Paine College, June 1st; the planning for funds in order to operate the training school and Holsey Institute at Cordele, Ga., and emphasis upon the evangelistic campaign throughout the state.

The most important resolution passed was that of emphasizing Founder's Day at Paine College, Augusta, Ga., and urging inter-racial co-operation through the M. E. Church, South and the C. M. E. Church upon the important matter of education. The committee upon Founder's Day reported as follows:

We, as a committee appointed to make recommendations upon Founder's Day at Paine College, Augusta, Ga., to be held February 11th, are pleased to report as follows: We, as ministers and laymen, assembled at the bishops' and presiding elders' council look forward to the observance of Founder's Day at Paine College with the highest degree of interest and hope that the celebration of this day on Friday, February 11, will mark a new era in the history of the institution.

To us it seems that we have every opportunity to make this day count for more and more in the coming years and thereby raise the standard of education among our people.

Paine College has more than forty years of steady history behind it, and while the two churches—the M. E. Church, South and the C. M. E. Church—have co-operated most heartily, to us there seems to be a bigger opportunity for both churches in the future to form a program that would help to bring about inter-racial harmony, functioning through Paine College, at Augusta, Ga.

In the matter of Founder's Day, we feel that it could be enlarged upon and made the occasion for an annual conference to which we could invite the outstanding leaders of both races and masses. There we could study and discuss such questions as would make for the general good of the Southland and the nation.

Be it resolved, therefore, that we most highly endorse the initial effort of President Tomlin in holding this the first church and inter-racial conference upon Founder's Day at Paine College, and that we attend ourselves and encourage the many patrons and friends of Paine College to do the same. Second: That we take an after collection as a free-will offering at every church throughout the state of Georgia upon Sunday, February 6th, and that each

pastor forward the same to Bishop R. A. Carter, at Paine College, Augusta, Ga., to be reported at the Founder's Day Conference.

The above resolution was approved by the council.

It was announced in the council that this will be the best attended Founder's Day conference in the history of Paine ever.

Bishop R. A. Carter has been chosen to deliver the address. White and colored leaders throughout the states of Georgia and Carolina have had many invitations extended to them and many are expected to be present.

MIDDLETOWN, O. COLORED METHODISTS PLAN CELEBRATION

Will Observe Anniversary
At Dreamland Park,
July 2

Observance of the 35th anniversary of the organization of the First Colored Methodist church in Ohio will be held next Saturday at Dreamland Park on the Dixie Highway, one mile south of Hamilton, and will be participated in by members of the Middletown Phillips chapel, Colored Methodist church of the city.

Pastors and members of every congregation of the Cincinnati district are invited to attend the observance, while the members of the Colored Baptist churches in Butler county will be guests of the day.

Keen competition will prevail among quartettes of various churches, those having signified their intention of entering the contest for a prize of \$5 being the Star quartett, Moonlight quartette, Community quartette, Glover Brothers quartette, and a female quartette from the Second Baptist church of Hamilton.

The address of the day will be delivered by Prof. Thomas Clayton.

Girl Scout, troop No. 12, and Boy Scout, troop No. 8 and 17, will supervise the activities on the grounds. The program of the day will consist of ball games and other attractions.

Officials of the celebration will be C. McCuller, J. Cole, H. Hall, F. Jones, G. W. Dennis, S. Kidd, M. D. Robertson, A. Rogers, M. Hemphill, W. L. Barton, W. Williams, and Rev. W. A.

C. M. E.

TIMES-DISPATCH
RICHMOND, VA.

JUN 5 1927

LAYMEN LAUNCH MOVE TO AID COLORED METHODISTS

Following the decision of Richmond laymen to hold a mass meeting of Methodists at the Broad Street Church at 3 o'clock next Sunday afternoon, at which time a movement will be launched to further improve co-operation between the white and colored branches of the church, Bishop Collins Denny yesterday announced the appointment of a committee to direct this movement throughout the Virginia Conference.

Members of the committee are: T. S. Southgate, of Norfolk Conference lay leader; Rev. Fred R. Chenault, D. D., pastor of the Broad Street Church; Rev. E. L. Bain, D. D., pastor of Monument Methodist Church, and Rev. J. T. Mastin, D. D., secretary of orphanage welfare.

Attention of Methodists throughout the South is being directed at this time toward Paine College, Augusta, Ga., the educational institution of the colored Methodist Church. The influence of this school is said to be wide throughout the colored church and the colored race. The House of Bishops of the M. E. Church, South, has endorsed the work of the college and is sponsoring this movement, which has for its objective the enlargement of the scope and activities of the school.

At the meeting next Sunday, addresses will be delivered by Bishop Denny, Mr. Southgate and a representative of Paine College. An appropriate program is being arranged by the committee in charge. Pastors and stewards have joined in the movement, and the result of their efforts is expected to produce a large gathering of Methodists at the mass meeting.

**Negroes To Erect
\$2,500 Monument
To Bishop Holsey**

Macon, Ga., July 27.—(Special)—Bishop R. A. Carter, Chicago, who has charge of the four conferences of the colored Methodist church in Georgia, called together a committee of 12 men at large throughout the state in Macon to arrange the erection of a monument to the late Bishop L. H. Holsey, in Atlanta.

After discussing the matter

the committee proposed to erect a monument at a cost of \$2,500. The contract has been let to the Georgia Marble & Granite Co., who are producers at Tate, Ga. It will be 10 feet at the base and about 12 feet high.

The committee requested the bishop to send a circular letter to all of the presiding elders, 17 in number, requesting them to take popular subscriptions at some hour during the district conferences that will be held throughout the state of Georgia during this week and the month of August.

Bishop L. H. Holsey, Founder of Negro Church, Is Honored

Tribute to an organizer of the Colored Methodist church, now in annual state conference at the West Mitchell church, was paid Thursday afternoon when a monument to the late Bishop L. H. Holsey was unveiled at South View cemetery by his great-granddaughter, the five-year-old child of Rev. A. B. McCoy.

Besides the 200 delegates and ministers of the conference, there were several hundred visitors at the ceremonies from all sections of Georgia and other states as far north as Massachusetts. Rev. J. A. Ragan, of Americus, Ga., was master of ceremonies and introduced the principal speaker, Bishop R. A. Carter, of Chicago, who is also presiding at the conference.

Bishop Holsey, who was born in 1842, lived in two civilizations, Bishop Carter declared, "thereby keeping pace with the rising generation of the emancipated negro, while at the same time appreciating the days of reconstruction. Hence, the Colored Methodist church and the people of the south were very fortunate in having such a man to help organize the church in 1870," he concluded.

Among the out-of-state participants in the exercises were Bishop Holsey's daughter, Ella D. Holsey Miller, and husband, from Boston, Mass.; Bishop Isaac Lane, G. F. Porter, R. H. Anderson, all of Jackson, Tenn.; H. W. Evans, St. Louis, Mo.; W. M. Warner

Louisville, Ky., and J. A. Bray, Birmingham, Ala.

Large congregations are reported at the sessions, almost 1,000 persons hearing the sermon of Rev. J. H. Wiggins Thursday night. Rev. A. G. Beckman will preach Friday night.

MUSCALOOGA, ALA., Times Gazette

DEC 1 1927

COLORED CHURCH HEARS BRANDON AT LOCAL MEET

Negro Methodists Hold Memorial Service

Last night's session of the Colored Methodist Episcopal church in the front ranks. conference in this city was fea- He said that he was about one tured by the address of former of the busiest men in Alabama at Governor W. W. Brandon of this hat when he was invited to ad- city. The night session opened with music by the choir. "Crownless of the work and men caused Him Lord of All," and a prayer him to lay aside urgent duties by Rev. G. E. Doss. There follow- ed "Come Thou Almighty King" heart he advised the members of by the choir.

Rev. Sherron, the pastor, at their homes and their church, this point introduced Dr. G. N. Nobles who introduced in turn the expected who does not respect speaker of the evening, the Hon. W. W. Brandon, former governor of the state of Alabama, an outstanding and upstanding Christian gentleman. Dr. Noble rose to the occasion and was very happy to be selected to do this great honor. He painted a very beautiful picture of consecration and unselfishness, church work under which the speaker was reared. His mother contributed more to the development of Alabama than the colored father and the family were shown to the audience as real nation and state builders, molders of character and foundation stones in the real life of Alabama.

Judge Brandon arose amid cheers and hand claps indicative of the very high esteem in which he is held by the members of the Colored Methodist church, a church set up and encouraged and gratified to have this conference helped by the great Southern branch of Methodism. In his first utterance he caught a strange hold upon his audience, a grip that was not broken from his first to the last word of his great and kindly address coming from a genuine big heart, a heart in touch with the colored man's troubles, ambitions, failures, successes, short and long comings. Judge Brandon proved the 'Big Man' for which he stands, a true Southern gentleman of the real type that has made true Southern history. Judge paid a beautiful tribute

to the picture painted by Dr. Nobles in introducing him and said that he was prouder of that of himself as being born in a Methodist parsonage than as Governor of the great state of Alabama. He beautifully acknowledged that the Southern (white) Methodist church had black children as members of the family, and spoke of the 'Old Balcony' in his church which was given over to the colored members of the church and of some who were members of the board of stewards. He welcomed his gathering of consecrated men to the greatest city in Alabama, because of the work that only the colored minister could do in the

eker; an address on "Negro Business" by Dr. B. H. Mitchell, and a response on behalf of the conference by Rev. H. B. Young.

Bishop Brown adjourned the evening session with announcements for the second day's session.

In conjunction with similar district conferences over the state, the Colored Methodist Episcopal church is at present holding the

Central Alabama meeting in Tuscaloosa. Following is a report of further proceedings to date:

The eighteenth annual session of the Central Alabama conference held in Decatur last week marked a new epoch in the history of the Colored Methodist Episcopal church. The spirit of harmony, unity and oneness between the colored Methodism. The spirit of the Colored Methodist Episcopal church was called to order Tuesday morning, November 28, behind Bishop Brown in his great program of education, set a new record in the church. More money was raised during this than any previous year and more help has come to the church from outside committees, the Bishop administered the communion, assisted by the presiding elders.

A new administration building at the college, costing \$150,000. has been completed and dedicated at the college, costing \$150,000. Seventy-five thousand dollars of address, stressing character, honesty, truthfulness. He appealed to the entire church for peace, cooperation and unselfish devotion to the program for a greater Miles Memorial college in Birmingham.

The time having arrived for the memorial services to Rev. W. S. Battles, the conference adjourned. The services began with a ministerial processional led by Bishop Brown while Dr. W. L. Amos, presiding elder of the Tuscaloosa district, read an appropriate scripture lesson. Dr. Battles

was one of the older colored ministers in the state and has lived in and around Tuscaloosa during this time. He was born in Hale county, December 1854, died November 26, 1927. The following program was rendered:

Rev. Terril, pastor Northport. Choir: "Safe in the Arms of Jesus." Prayer, Rev. N. D. Lane. Solo, Prof. B. H. Barnes. Scripture lessons by Dr. J. F. M. Jenkins of Ensley and Dr. W. L. Amos. Solo, Annie Montgomery, "They Tell Me of a Home." Rev. Battles, as a citizen, Rev. White. Rev. Battles as a neighbor, Poffina Jenkins. Rev. Battles as a minister, Dr. F. A. Biley. Solo, "In That City," Ada Johnson. Rev. Battles, a Christian, Rev. W. S. Taylor. Spiritual, "I'll Live On," Rev. Kane. Obituary, Carrie Orook.

The sermon was delivered by bishop from the sixteenth chapter 2nd Cor., 11 verse, "I Have Fought a Good Fight." The bishop spoke of the sterling character, faith, will-power and devotion of the Apostle Paul, and told how nearly Rev. Battles, whom he had known for 40 years, measured to that standard. He extolled the outstanding qualities of the

The judge took his seat amid deafening cheers. There followed a solo, "If Men Go to Hell, Who Cares?", a welcome address on the part of the Methodists of the city by Rev. S. B. Perry, a paper on "Unity" by Sister R. J. Ward, music by the Harmony quartet; a welcome on the part of the public schools by Prof. B. H. Barnes; a solo, "O Make Me Clean," by Mamie Par-

was left in the hearts of all who new him. He pointed to him and his services to his church for a period of 54 years without one blot to mar his memory.

At the close of this inspiring and timely sermon, the bishop asked for a memorial testimony

in the shape of contributions to his widow and the response was indeed gratifying.

The conference will be in session through Sunday. The North Alabama conference which wa

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The time having arrived for the memorial services to Rev. W. S. Battles, the conference adjourned. The services began with a ministerial processional led by Bishop Brown while Dr. W. L. Amos, presiding elder of the Tuscaloosa district, read an appropriate scripture lesson. Dr. Battles

was one of the older colored ministers in the state and has lived in and around Tuscaloosa during this time. He was born in Hale county, December 1854, died November 26, 1927. The following program was rendered:

Rev. Terril, pastor Northport. Choir: "Safe in the Arms of Jesus." Prayer, Rev. N. D. Lane. Solo, Prof. B. H. Barnes. Scripture lessons by Dr. J. F. M. Jenkins of Ensley and Dr. W. L. Amos. Solo, Annie Montgomery, "They Tell Me of a Home." Rev. Battles, as a citizen, Rev. White. Rev. Battles as a neighbor, Poffina Jenkins. Rev. Battles as a minister, Dr. F. A. Biley. Solo, "In That City," Ada Johnson. Rev. Battles, a Christian, Rev. W. S. Taylor. Spiritual, "I'll Live On," Rev. Kane. Obituary, Carrie Orook.

The sermon was delivered by bishop from the sixteenth chapter 2nd Cor., 11 verse, "I Have Fought a Good Fight." The bishop spoke of the sterling character, faith, will-power and devotion of the Apostle Paul, and told how nearly Rev. Battles, whom he had known for 40 years, measured to that standard. He extolled the outstanding qualities of the

—JOHN W. OVLETREA.

Reporter.

Church-1927

Congregational
66

Congregational Council Names Dr. G. E. Haynes An Assistant Moderator

H. H. Proctor of Brooklyn and the Rev. J. C. Olden of Washington, D. C., amid a round of applause. This is the first time a Negro layman has been so honored by this body. There were three other assistant moderators, all white, elected at the same time.

Omaha, Neb.—At the biennial meeting of the National Council of Congregational Churches of the United States held here, Dr. George E. Haynes, secretary of the Commission on the Church and Race Relations of the Federal Council of Churches, New York City, was unanimously elected assistant moderator.

His name was placed before the body of the Rev. Dr. A. C. Garner of New York City, seconded by the Rev. Dr. H. M. Proctor of Brooklyn and the Rev. Dr. J. C. Olden of Washington, D. C. This is the first time a Negro layman has been so honored by this body.

GETS NEW HONOR



—George E. Haynes, Ph. D.—

OMAHA, Neb., June 6.—At the biennial meeting of the National Council of Congregational Churches of the United States in session here last week, Dr. George E. Haynes, secretary of the Commission on the Church and Race Relations of the Federal Council of Churches, was unanimously elected assistant moderator. His name was placed before the body by the Rev. Dr. A. C. Garner of New York City and seconded by the Rev. Dr.

Church - 1927

BROOKLYN EAGLE

15 1927

Jews Join With Protestants In Launching \$150,000 Drive To Build Negro Church in Boro

Representatives of Judaism and churcnes, but also on the prominence of her ministers. Henry Ward Beecher handed his pulpit to im- last night joined the congregation of the Nazarene Congregational Church, one of the largest colored groups in the city, in a boro-wide and interdenominational campaign to raise this historic spot Dr. Canfield gave \$150,000 for the purchase of the property of the Universalist Church of Our Father. The mass meeting, described by one of the 500 men and women of various races and creeds who attended as "a lesson in applied religion," was held at the Church of Our Father, Grand ave. and Lefferts pl.

For several years the colored congregation of Nazarene Congregational Church has been worshiping in a small frame structure at Herkimer st. and Troy ave. Recently the Rev. Henry Hugh Proctor, pastor, negotiated the purchase of the property of the Universalist Church of Our Father for \$117,000. More than \$80,000 has already been underwritten and more than \$9,000 in cash paid into the fund.

Woman Donates Lot.

The primary purpose of the mass meeting last night, which was addressed by the Rev. Dr. S. Parkes Cadman, Rabbi Alexander Lyons and other leaders of religious thought and activity in the community, was the inauguration of a boro-wide campaign for funds and a translation of the claim of universal brotherhood into terms of concrete realization. Following a series of brief speeches the Rev. Dr. Frederick M. Gordon, executive secretary of the Brooklyn Federation of Churches, received additional pledges amounting to approximately \$1,000. One colored woman donated a lot that she owns in Augusta, Ga., valued at \$250, to the fund.

Pleads for Response.

The Rev. Henry Hugh Proctor presided at the meeting and struck the keynote when he pleaded for a boro-wide response to the appeal of the colored Congregationalists. He continued:

"Brooklyn is known to all the world as a city of churches. Half of the 1,000 churches of Greater New York are in Brooklyn alone. But the fame of this city has not rested wholly on the number of her

city population. There are 100,000 negroes and the increase of both elements of the population is steady and rapid.

"What are we poor, city, white Protestants going to do? Such conditions create a peculiar problem for Protestant Christians. The only solution of the problem lies in the practice of brotherhood in the spirit of Jesus. Not a brotherhood based on a superior or tolerant air, because why should I tolerate such deeply inspired spiritual leaders as Rabbi Lyons and Dr. Proctor. The brotherhood I plead for is simply justice at work."

Shades of Henry Ward Beecher.

An interesting historical background was given to the meeting by the presence of the Rev. Dr. J. Stanley Durkee, pastor of Plymouth Church. It was in the world-famous edifice on Orange st. that Dr. Durkee's distinguished predecessor, Henry Ward Beecher, "sold" a colored girl on the auction block in order to arouse the Nation to the un-Christian foundation of slavery. Dr. Durkee delivered a straight-from-the-shoulder message to his audience, which was composed almost entirely of colored men and women. He said in part:

"Two movements make this occasion possible. One is the suburban movement, which takes those who formerly dwelt in these brown fronts into the suburbs of the city. The other is the migratory movement of the colored race, which brings hither from the South representatives of our race sufficient to swell the colored population of the boro to 75,000.

Population Scattered.

"Unlike every other city in the United States, the colored population of Brooklyn is not confined to any one section. However, most of our people live in upper and lower Brooklyn. Fortunately, this historic church is located in Central Brooklyn and is easily accessible to every part of the boro. Here in this historic center we would establish a church with a threefold objective—religious education, spiritual culture and social service.

"Such a church located in the heart of Brooklyn ought to do three things. The first is to be the center of a model colored community for the world. The second is to make a contribution to the religious life of this great city. And the other is to promote that co-operation between black and white essential to the solution of the problem of race throughout the world. In carrying out these purposes we seek the co-operation of black and white, Gentiles as a substitute for tolerance.

Dr. Potterton Speaks.

A welcome to the congregation of Nazarene Church was extended by the Rev. Dr. Thomas Edward Potterton, who served as pastor of the Church of Our Father for 24 years. There was a natural note of regret as he referred to the 45 years that the Universalist congregation had recently sold. Dr. Potterton added:

"No one can foretell the future of Brooklyn. There are 45 percent of the Jews of the city in Brooklyn forming 43 percent of the entire

say. 'Don't be aenemic imitations of an artificial white man.' We should not be satisfied to 'live and let live,' but our aim should be to live and help others to live. My people will co-operate with you, but if they fail I will know that while you are dark in countenance they would be black in spirit."

New Era, Says Dr. Cadman.

Presented as "the most popular and most useful American," the Rev. Dr. S. Parkes Cadman, president of the Federal Council of the Churches

by signing the Emancipation Proclamation.

Dr. Proctor, who has been honored by his white fellow pastors with the position of Moderator of the New York Association of Congregational Churches, is a man of cultivation and thoughtfulness. He had a right to say with pride: "The negro race has passed, Dr. Cadman said, but he urged his colored auditors not to get "so refined that you cannot sing the spirituals. All men are the same under the skin, he reminded them, and the common task of both white and colored is to "make the resistance of the spirit equal to outward pressure." He suggested that the campaign for funds should be made boro-wide.

Several Pledges Received.

The Rev. C. W. Brown, pastor of the Fleet Street A. M. E. Zion Church on Bridge st., brought to the meeting the felicitations of the downtown congregation. Scripture selections were read by the Rev. A. C. Garner of Grace Congregational Church, Manhattan. An invocation was offered by the Rev. Calvin Lane, associate pastor of Nazarene Congregational Church, and the benediction was pronounced by the Rev. A. L. Scott, also an associate pastor of the Nazarene Church. Dr. J. E. Moorland, chairman of the building committee, also spoke.

Among the pledges received at the meeting were \$250 from the board of deacons of Central Congregational Church, presented through Dr. Cadman, and another of \$100 from the Carlton Avenue Branch of the Y. M. C. A.

BROOKLYN EAGLE

FEB 24 1927

NEGRO IN BEECHER'S PULPIT.

It was a fine bit of sentiment to save the negroes of the Nazarene Congregational Church worship with members of Plymouth at a Lincoln memorial meeting in the historic church and to have a negro, the Nazarene pastor, the Rev. Dr. Henry Hugh Proctor, occupy the pulpit of Henry Ward Beecher. Also there was a thrill for old Brooklynites when the preacher said:

Plymouth Church is the fountain head of the liberty of my race. On February 6, 1860, Mr. Beecher sold a slave girl into freedom on the spot where I now stand. On February 26, 1860, Abraham Lincoln worshiped in this church, occupying Pew 89, on my right. On November 4, 1860, Mr. Lincoln was elected President of the United States. On September 22, 1862, Mr. Lincoln immortalized his name

The Negro was pictured as the most truly spiritual element in American life by Rabbi Alexander Lyons, who spoke at last night's mass meeting in the campaign by the Nazarene Congregational Church, at the Church of Our Father, Grand ave. and Lefferts pl., for funds to purchase the latter church.

"Steer clear of the abominable tendency in American life toward artificiality. Develop along natural lines and don't be an anaemic imitation of an artificial white man." Dr. Lyons urged the large colored congregation which had come to hear him, Dr. S. Parkes Cadman, Dr. J. Stanley Durkee, and other prominent Brooklyn ministers.

The rabbi likened the history of the Negro to that of his own people in that both had left their native land under compulsion and had suffered from persecution. He expressed the belief that persecution

BROOKLYN TIMES

JAN 1 1927

NEGRO IS URGED TO LEAD OWN LIFE

Rabbi Lyons Warns Colored Race Against Danger of De- cay by Aping Whites.

had enabled the Jews to accomplish whatever they did and said the early persecution of the Negro would bear fruit in his future development.

Dr. Cadman saw the colored people entering a new era of achievement and understanding. He said the realization of their place in American life had brought to them a new self-respect and added: "If we only had the money that has been wasted in the past by the colored people of this borough to purchase false promises, deception and false pride, this campaign for funds would not be necessary."

He described the purchase of the church as a great piece of constructive work for the race and said God had sent a born leader in Dr. Henry Hugh Proctor, pastor of the Nazarene Congregational Church. His subject was: "Making the Church of Our Father the Church of Our Brother."

Dr. Durkee, pastor of Plymouth Congregational Church, said the colored race will come to its rightful place in the American scene only as it earns it. "Never by protest, by noise and clamor or by fighting, but only by earning, will it achieve that place," he said.

Congratulations from the Fleet St. A. M. E. Zion Church were brought by its pastor, the Rev. C. W. Brown, who said: "The church must have the courage of its convictions and cease to straddle on important questions."

The Rev. Thomas E. Potterton, pastor of the Church of Our Father, spoke the word of welcome, colored with natural regret at leaving, in a few months, a church where his congregation has worshipped for 45 years and where he has been pastor for 24 years.

Pledges for the building fund were asked by Dr. Frederick M. Gordon, secretary of the Brooklyn Federation of Churches. Among the larger sums pledged were \$250 by Dr. Cadman, in the name of the Deacons' Board of Central Congregational Church, and \$100 by the Carlton Ave. Y. M. C. A.

Dr. J. E. Moorland, chairman of the building committee, gave thanks for the committee. Prayer and benediction was said by the Rev. Calvin Lane and Rev. A. L. Scott, associate pastors of the Nazarene Church. The Rev. A. C. Garner, of Grace Congregational Church, Manhattan, read the Scriptures.

TIMES-DISPATCH RICHMOND, VA.

MAY 10 1927

Negro Congregation Buys Randolph Street Baptist

Sale of the Randolph Street Baptist Church and parsonage to Clay Street (colored) Baptist Church was announced yesterday. The Randolph Street congregation plans to build farther to the west, it is stated.

The church was built only about five years ago and the plant, including the parsonage, was valued at \$100,000. It was not learned what price was paid for the property.

The church is at Randolph Street

and Idlewood Avenue, where it has been since its organization about thirty-five years ago, the present building having replaced the old structure on the same site. Rev. W. E. Robertson has been pastor for twenty-three years. The church has 900 members. Rev. Brinkley is pastor of the Clay Street Church.

BROOKLYN EAGLE

JUN 15 1927

NAZARENE CHURCH OPENS \$10,000 DRIVE

Campaign to Raise Funds for New Building in Ten Days.

The Nazarene Congregational Church, now located at Herkimer st. and Troy ave., has just started a campaign to raise \$10,000 in 10 days for a new building that is sorely needed by the colored people of the section. This is the congregation that has planned to take over the edifice of the Church of Our Father at Grand ave. and Lefferts pl. Unless the \$10,000 can be raised before July 1 the effort spent on this movement for a new church will be lost.

The committee in charge of the campaign, in asking support from both white and colored friends of the church, gives as some of the reasons for the need of a new building the fact that of 80,000 colored people in Brooklyn less than 20,000 belong to any church; that "the religious life of the negro is the safeguard of the white man"; the inadequacy of the present Nazarene church building and equipment; the rapid growth of the colored section surrounding the church; the need for a central meeting place for public gatherings of an uplifting character among the colored people, and the stimulus to religious life of the negro by the acquisition of a large church building in the heart of the boro.

The Brooklyn Federation of Churches is sponsoring the 10-day whirlwind campaign. Under an enthusiastic campaign staff, two divisions of 10 teams each are competing for the honor of raising the larger proportion of the necessary \$10,000.

Congregationalists Do Honor to George Haynes

Omaha, Neb., June 10.—The election of Dr. George E. Haynes, secretary of the commission on the church and race relations of the federal council of churches in America, to the position of assistant moderator at the biennial meeting of the national council of Congregational churches of the United States here last week has met with worldwide approval. This is the first time in history that a race layman has been thus honored by this body.

Dr. Haynes' name was placed before the body by Rev. A. C. Garner

of New York city and seconded by Rev. Henry Hugh Proctor of Brooklyn, N. Y., and Rev. J. C. Olden of Washington, D. C., amid a round of applause. The election was unanimous. There were three other assistant moderators (all white) elected at the same time.

Dr. Haynes' career includes three years, 1905-1908, as secretary of the Colored men's department Y. M. C. A.; 10 years as professor of sociology and economics at Fisk university, 1910-1920, during which time on leave of absence he served as special assistant to the secretary of labor during the World war, with the title of director of Negro economics, from 1918 to 1921. Dr. Haynes was founder and formerly executive director of the National Urban League for social service among Negroes; only Negro member of the president's unemployment conference; special adviser on Negro work, interchurch world movement of North America, 1920-1922. Dr. Haynes was educated at Fisk, Yale and Columbia universities.

**GEO. E. HAYNES
IS HONORED BY
CHURCH BODY**
Elected Moderator of
Congregationalists

Omaha, Neb.—George E. Haynes, Ph.D., of New York city, was elected assistant moderator of the National Council of Congregational Churches at its recent biennial meeting, held in this city. Dr. Haynes for five years has been secretary of the commission on the church and race relations of the Federal Council of the Churches of Christ in America. Formerly he was professor of sociology at Fisk university, Nashville. He holds degrees from Fisk, Yale and Columbia.

Dr. Haynes was also elected a director for the unified Congregational Home Mission boards and he is serving a six-year term on the commission of interracial relations of the National Congregational council.

Speakers on the program of the meeting in Omaha included Dr. Haynes, who conducted a forum, "Racial Readjustments"; President Mordecai Johnson, Ph. D., of Howard university, Washington, D. C., who spoke on "The Future of the Negro"; and Rev. Harold M. Kingsley of Detroit, director of Negro work in the North for the Congregational church extension boards, who spoke on "The Negro in the North."

ADOPT RACE RELATIONS EDICT

Resolutions which were adopted regarding race relations included a strong denunciation of mob violence and lynching and an approval of the principle of holding meetings only in places where all delegates could re-

ceive the same accommodations and treatment. In approving this principle the National Congregational side in the southern states. While council took a stand similar to that this is true, it is also a fact that the Council of the Churches of Christ in America, Y. M. C. A., Y. W. C. A., the Methodist Episcopal general conference and other bodies.

SIX FORMER OFFICERS ATTEND SESSIONS

Among those attending the National Congregational council were six former assistant moderators—Rev. W. L. Cash, New Orleans, La.; Rev. A. C. Garner, Harlem, New York city; Rev. Henry Hugh Proctor, D. D., Brooklyn, N. Y.; Rev. Alfred Lawless, D. D., Atlanta, Ga.; Rev. C. W. Burton, Evanston, Ill., and Rev. Harold M. Kingsley, Detroit. Others attending included George N. White, Chicago, alumni secretary of the American Missionary association; Rev. H. S. Barnwell, Atlanta, Ga., superintendent for churches in Alabama, South Carolina and Tennessee; Rev. H. H. Dunn, New Orleans, superintendent for churches in Louisiana, Mississippi and Texas; Rev. E. H. Phillips, New Orleans, field secretary for Sunday school extension.

Those elected to commissions included Mrs. Charlotte Hawkins Brown, principal of Palmer Memorial institute, Sedalia, N. C.; Mrs. Harriett Lawless, Atlanta, Ga., and Rev. P. R. De Berry, Raleigh, N. C., to the commission on interracial relations; Rev. C. S. Ledbetter, Charleston, S. C., the commission on evangelism. Rev. W. N. De Berry, D. D., Springfield, Mass., was elected a member of the Federal Council of Churches.

The Challenge of Race Adjustment

An address delivered at the annual meeting of the American Missionary Association and the biennial meeting of the National Council of Congregational Churches, Dr. George E. Haynes, Secretary of the Commission on the Church and Race Relations, Federal Council of Churches.

"The World War gave a tremendous increase to the trend of America from agricultural pursuits to manufacturing, mechanical and commercial occupations. This change in occupation was accompanied by a rapid movement of the population from the rural districts to the urban centers. Today between 50 and 60 per cent of our total population is an urban population.

"One person in every ten of the total is a Negro. Negroes are part of the great urban-industrial development. The migration of Negroes to cities and northern industrial centers during the

World War was so outstanding a fact that it attracted the attention of all observers. This migration, however, of the Negro from the country to the city and from the south to the north had been going on for more than forty years preceding. In 1920, 35 states and the District of Columbia had 6,000 or more Negro population. These numbers have increased every year

since the last census. Of course, the large majority of the Negroes still remain in the southern states. While border states like North Carolina, Kentucky, Ohio and Indiana are increasing in their Negro population in proportion more rapidly than the states farther south; in fact, as near as we can estimate, some of the states of the far south have had an actual decrease thru migration of the Negro population. Another significant fact in the situation is that the white population of the south has migrated to northern industrial and commercial centers in larger numbers than the Negroes. Between 1910-20 more than twice as many white people migrated to northern industrial and commercial centers as Negroes.

"In the field of industry white and Negro workers by the thousands in all of the northern and border cities and in many of the southern cities are in keen competition in the same occupations and often in the same industrial plants. The white worker to a large extent is organized in unions and workers' associations. The Negro to a large extent is unorganized except thru his churches. The organized white worker looks with prejudice born of fear upon the potential competition of the Negro because he believes this means lower wages and less power to bargain and contend with his employer. The Negro worker, on the other hand, because he has suffered at the hands of white workers in the past is suspicious of them and cautious about joining them in any organized way.

"In the field of education the Negro is knocking for the door of opportunity to open wide as for other ambitious for the education of his children—if not more so—as were the groups. The Negro today is just as freedmen of the past generation. They are no longer dependent, however, upon mission schools and funds for that education. More and more Negroes are coming to the conviction that education should be furnished from public funds and in public schools. In the south where there are separate schools a crucial issue is one for a fair division of public school funds. That there can be liberal-handed justice, fair play and hearty cooperation by both races in the distribution of public school funds has been emphatically illustrated in the state of North Carolina, where during the past eight or ten years a liberal policy has been developed which provides for the education of Negro citizens from college down to the lower school grades as justly as for the education of white citizens.

"The housing, sanitary and health conditions in the neighborhoods and communities into which these people come by the thousands must be faced and handled.

Mr. Haynes is a member of the Executive Committee of the American Missionary Association and an honorary member of the National Council

Church - 1927

CONVENTION OF HOLINESS CHURCH HERE

National Body Holding Eight- Day Meeting With Largest Delegation of History

The National Convention of the Church of Christ Holiness of the United States of America is holding 3-day session here at the First Church of Christ Holiness, Princess Anne road, Rev. W. H. Dunn, pastor. The convention opened last Sunday and continues to the Sunday night.

The largest delegation ever attending one of the conventions in the history of the church is present, representatives being here from every section of the country. Among them are many of the highest officers of the church, including Dr. C. H. P. Jones, of Los Angeles, chief overseer; Dr. J. L. I. Conic, of Chicago, junior overseer; Dr. E. W. Butler, of Jackson, Miss., junior overseer; Dr. J. A. Jeter, general deputy, Dr. J. S. Martin, of Newport News, state overseer; Dr. Dunn, the local pastor, is the corresponding secretary.

At this convention the body has been greatly enlarged by the uniting of several small factions of the same denomination, including Tennessee, Connecticut and Kentucky.

Overflowing crowds of delegates and visitors have filled the church night and day during the sessions, and brilliant speeches and sermons have been some of the most interesting features besides routine business. The convention is in session day and night, and the local committee has made elaborate arrangements for caring for the visitors.

TIMES

Church of Christ Holiness.

SEP 1 1927

WES MEETINGS OF THE CHURCH OF GOD IN CHRIST OPEN SESSIONS

By P. R. NEIL

The 14th annual session of the western school district of the Church of God in Christ (negro) is in session at the Love sanctuary on Fort Worth street.

Elder R. E. Ranger of Hillsboro is presiding over the meetings. Many prominent preachers and church laymen of the new faith are here from various points in the state.

One of the objects of the meetings

Church-1927

I.

Episcopal

Burlington, N. C.

Times

JUN 20 1927

NEGRO BISHOP TO BE HERE WEDNESDAY

Will Deliver Sermon At Negro Baptist Church—Seats Will Be Reserved For Whites.

Rev. Henry Beard DeLaney, negro bishop of the diocese of North Carolina, will be here Wednesday as a guest of S. G. Thomas, negro leader, and at 8 o'clock that night will deliver a sermon at the negro Baptist church.

Bishop Delaney, whose headquarters is at Raleigh, was here during the meeting of the diocese of North Carolina at the Church of the Holy Comforter, and at the time expressed interest in the field of the negro citizens here and a desire to come back soon.

Sam Thomas, who has been in business here for many years, and is one of the best tanners in the state, stated that special seat reservations will be made in the church for white visitors, and that a number of them had already expressed a desire to hear this noted negro speaker.

JOURNAL

MAY 1827

WORK OF CHURCH WITH NEGROES TO BE SERMON TOPIC

Dr. Robert W. Patton To Speak

In Akron Episcopal Churches

Sunday

QUARTET IS ON PROGRAM

Rev. Robert W. Patton, D. D., director of the American Church Institute for Negroes, will occupy the pulpit of St. Paul's Episcopal church Sunday morning at 11 o'clock.

His topic will be "Work of the Church Among the Negroes." With him will be a double quartet of colored singers who will render a program of negro spirituals.

Making Tour

He is making an extended tour, presenting the work of the Episcopal church among the colored people.

Sunday evening Rev. Stephen E. Seeler, rector of the church, will preach the baccalaureate sermon to church workers of the Diocese of Alabama.

the

Delegates attending the second annual conference of colored Episcopal church workers of the Diocese of Alabama were urged by Dr. Robert R. Moton, Principal of Tuskegee Institute, in an address Thursday evening to keep the spirit of the Christ above the spirit of denunciation and to make their Christianity a matter of every day practice.

The morning session was addressed by the Rev. W. G. McDowell, Bishop Coadjutor of Alabama, who outlined the development and progress of the church work among the Negroes of Alabama.

Delegates were present from Mobile, Montgomery and Birmingham. The St. Andrews Mission, composed of students and teachers of Tuskegee Institute, was host to the conference.

RICHMOND

VIRGINIA

AUG 2 1927

DIOCESSE ADDS 7 NEGRO MISSIONS

Work in Virginia Flourished Under Guidance of Late Bishop Brown.

During the Rt. Rev. William Cabell Brown's service as bishop of Virginia,

theodore M. Burleson, a nephew of the Right Rev. Hugh Latimer Burleson of Sioux Falls, Missionary Bishop of South Dakota, and a son of a home missionary in the Northwest; Harvey A. Simmonds, who will go to Liberia, South Africa, as a missionary; Leopold Kroll, rector of St. George's Church, Newburgh, N. Y., who will enter the Order of the Holy Cross.

West Park, N. Y.; Clarence Van Buchanan, who will take a post-

graduate course next season in the General Episcopal Theological Seminary, Chelsea Square, and Paul D. Wilbur, who is in charge of the Chapel of the Atonement, the Bronx.

St. Philip's Episcopal church, a Negro congregation, held memorial

services for Bishop Brown last Sunday. In announcing the bishop's death, Rev. J. L. Taylor, the rector, said that the bishop had given vast assistance to St. Philip's in its labors to be self-supporting, and in great part because of his aid the goal had been reached. The bishop's last preaching mission was held at St. Philip's.

There were many expressions of grief from members of the congregation and visiting rectors.

KANSAS CITY, MO

AUG 20 1927

Negro Churches of Many Beliefs in K. C. Reveal Interesting Histories

Church General
Several Unusual Creeds Have But One Congregation Each of Their Faith Represented Here.

THIS is the seventeenth of a series of articles giving a concise and accurate history of the churches of all denominations in Kansas City, Independence and Mount Washington. These articles are based on information collected by Mrs. Olive L. Hoggins, 508 East Forty-fourth street, who is planning to publish a complete history of Kansas City churches soon. Mrs. Hoggins has spent about four years in collecting this material and has made use of the minutes of the various congregations, files of old letters and newspapers, books and scrapbooks in all parts of the state. She has interviewed hundreds of church officials and her information has been approved by the head of each congregation. Another of this series will appear next Saturday on the church page of The Post.

By MRS. OLIVE L. HOGGINS.
SAINT PAUL'S PRESBYTERIAN CHURCH (NEGRO).

The Paseo at Seventeenth.

A CONSIDERABLE number of men and women graduates of the Presbyterian Negro schools of the South, business and professional men, teachers and musicians, desired a Presbyterian church home.

The Kansas City presbytery, seeing this need, had made several attempts to organize a church for them without success. The movement that finally succeeded was started by the people themselves. They wrote the Freedman's board of the Presbyterian church at Philadelphia, who sent the Rev. John W. Lee, D. D., an experienced church organizer, to Kansas City.

Dr. Lee found a hall over an undertaking shop at 2120 Vine street and conducted regular services there for several weeks. By hard and faithful work, aided by some splendid lay workers, Dr. Lee was able to present to Presbytery a petition for the organization of a church, signed by about fifty representative people of his race.

The church was organized June 26, 1922, by Dr. Lee and the committee from Presbytery, consisting of Rev. James E. Congdon, D. D.; Rev. Austin D. Wolfe, Ph. D., and Rev. John T. Hartman. Dr. Lee shepherded the newly organized flock until the coming of a regular pastor. The first elders were Dr. Thomas A. Jones, Pink Evans, Fred G. Gilmore and J. D. Bowser.

The Rev. Arthur E. Rankin, a man

Chap. 11
General

NEW YORK CITY SUN and GLOBE

JUN 13 1927

ORDAINS FIVE DEACONS

Deacon
Rev. W. G. McDowell
Bishop Manning Also Advances Five to Priesthood.

Five seminarians were ordained as deacons and five deacons were advanced to the priesthood yesterday by Bishop William T. Manning. The Cathedral of St. John the Divine was filled for the occasion and the service which began at 11 o'clock was not concluded until 1:20 P. M.

The Very Rev. Howard Chandler Robbins, dean of the cathedral, preached the ordination sermon. Each new deacon was presented a copy of the New Testament by the Bishop and each new priest was presented with a complete Bible.

The Rev. Frederick Ricksford Meyers, a negro, who is a teacher in St. Augustine's Junior College, Raleigh, N. C. was one of those advanced to the priesthood. The others were the Rev. Charles Alexander Wilson, curate at St. Mary's, Tuxedo; the Rev. Thomas Spranger Bradley, a teacher at Hoosack School, Hoosack, N. Y.; the Rev. Francis Slade Danzoll, assistant at St. Michael's, Manhattan; the Rev. John Varion Daly, assistant at St. James's Church, Manhattan.

Those ordained as deacons were seven Negro missions have been established by the Episcopal church in this diocese, making a total of sixteen. Theodore M. Burleson, a nephew of the Right Rev. Hugh Latimer Burleson of Sioux Falls, Missionary Bishop of South Dakota, and a son of a home missionary in the Northwest; Harvey A. Simmonds, who will go to Liberia, South Africa, as a missionary; Leopold Kroll, rector of St. George's Church, Newburgh, N. Y., who will enter the Order of the Holy Cross. West Park, N. Y.; Clarence Van Buchanan, who will take a post-

musician. The present membership of St. Paul's is 130 and the Sunday school has 30 pupils.

This church takes an active part in all movements for the social, educational and spiritual advancement of the race. As one of its activities the church last winter conducted a school its activities are well organized and functioning.

SAINT AUGUSTINE EPISCOPAL SECOND SEVENTH DAY ADVENT- CHURCH (Negro) 1026 Troost Avenue

Northwest Corner of Euclid Avenue
and Thirteenth Street.

While the Rev. Charles E. Cummings was serving his first parish at Fariboro, S. C., he was given choice of three locations, Chicago, St. Louis or Kansas City. He chose the latter, coming here in 1882. He found two communicants, S. D. Cooper and Grace Van Horn. He also found Father Jar-

Shelton, Lavinia Webb, Julia Williams, Junia Powell, Mattie Williams, Ella Jackson, Alice Overton, Daisy Fry Cora Jarrett, Evangelist Sydney Scott and his wife, Fannie Scott.

It took all the enthusiasm of a man of ten. He had meetings in the homes. His little working group gave various sorts. They were resourceful in thinking up ways of making money.

The minister made two trips east and obtained half the necessary money. The lot was bought and the church built the year after he came. The cost of lot, building and furnishings was \$8,000. Half of it was raised at home. There was mourning in every corner of Eighteenth street and home in the parish the day after Independence day in 1887 when Father Cummings died, of sunstroke.

When Pastor Scott was succeeded by Elder Marion Campbell (1906-1911) the congregation had come to feel Thomas G. Harper (1887-91), and a man of high culture, English born and bred, an Oxford man. Too much cannot be said of the value of this cultured leadership of his people through these many years. The next two ministers, the Rev. J. H. Simons (1891-93) and the Rev. W. H. Marshall (1893-95) were natives of the West Indies. Parham, the first deacons, were elected.

The two rectors who followed the Rev. A. G. Singson, who came in 1896 and the Rev. Edward T. Demby, 1913) the church had no pastor resident in Kansas City, but the church now bishop of the Southwestern district have left no definite record of their length of service. Father Singson, as well as Father Gray who supplied many times during the early years were white rectors. Father Smith of St. Mary's was always ready with help and sympathy.

In 1904 Father Harper came back from England, but after a year of this second rectorate his eyes failed and he had to give up. It was not always easy for the little church to find ministers. For about two years after Father Harper had to leave, the senior warden, R. T. Coles, was given special permission by the bishop to read the service. He kept this up for about two years while he scoured the country for a rector.

Finally, he found the Rev. Edward S. Willett, (1907-1914) who came and visited in the home of Mr. Coles for a week to look over the parish, before he agreed to accept an appointment. His successor was the Rev. J. S. Van Loc (1916-17) who in turn was succeeded by the Rev. H. E. Rahming (1917-1920).

The most marked advance in the work probably has been during the pastorate of the Rev. M. E. Spatches, who came in 1921. The church is now much too small for the congregation, and is quite a long way from the center of membership. In 1924, two lots were purchased at the corner of Twenty-third and Grove streets and

plans to begin building a \$25,000 church within the next twelve months. The debt for the property is being paid at the rate of \$1,000 a year and is more than half paid. Virtually all Adventists are tithers. From this little group of 110 members has been received during the first half of this year \$2,500, \$600 of which has been sent to the foreign field. Foreign and home missionary money is paid extra of the tithing.

The Sabbath school, or Church Study school, has an enrolment of 125. The Volunteer Missionary society which corresponds to the Christian Endeavor or the B. Y. P. U., has forty active members. One of its activities is distributing literature to all of the public libraries.

It is the plan of the church to sell the lot on which the hall is built, to pay the balance of cost of the lot and to begin the erection of a \$25,000 church home in 1928 or 1929. The Adventists are very strict in observance of their Sabbath, which is Saturday. They feel a great sense of responsibility as regards bodily cleanliness and hygiene, respecting their bodies as "temples of the Living God."

Preached to them stands yet down in the hollow back of the Paseo Y. M. C. A. From there they moved to the corner of Twenty-second and Holmes streets, and again to Nineteenth street 618 North High Street, Independence

The members of the Gospel Trumpet, Church of God, who were living in Independence, had no church nearer home than Kansas City, Kansas. In 1915 a group of five or six met in the home of the Rev. Shadrack Blake and organized a body of their own. The Rev. A. L. Brister was moderator of the meeting.

The first deacons were Charley Carter and William Broadus. The first and only pastor is the Rev. Shadrack Blake. Meetings were held in his home until the group had grown strong enough to rent a place, when they moved to a hall at the corner of High and Farmer, and then later to a place on College street.

The pastor owned a lot at 518 North high street and in 1917 he gave permission to his people to build a chapel on it, with the understanding that it succeeded by Pastor Albert Miller was to remain there not longer than 1921-25. Pastor Miller was a man of quiet force, naturally a teacher and a man of vision. He built up the thirty-three persons, widely scattered membership and strengthened the organization. The church bought from the state conference of the Adventists the lot about 100 feet square on Euclid avenue and Thirteenth street at a cost of \$8,500. On the northeast corner of the lot is a hall which was used for administration building. In 1925, when the Woodland avenue sold to the Church of God congregation, Pastor Miller moved his congregation into his hall. The \$3,000 from the sale of the church building is being applied on the purchase price of the new property as it is received.

In 1925, the much loved Evangelist Sydney Scott returned to serve the congregation which he had organized. After two years, having finished his twenty-eighth year of service, he retired, full of years and honor.

The present pastor, Elder Addison L. Perkins, came from Huntsville, Missouri and Nebraska, in a store Ala., where he had been teaching in the Theological seminary. Pastor Per-Flora avenue. Mr. Barker becamekins is a man of capital culture and pastor. After a few months the congregation expects to be accomplished underbuilding to another at Twenty-first street. They are still worshiping in his leadership. He has previously had street and Flora avenue, which they rented for about two years.

In the summer of 1915 the pastor in a location that was very unfavorable, so much so that they finally arranged for a vacant lot at the corner of Twenty-sixth and Vine streets and abandoned it.

Then the little flock began to wander from place to place. They were one time at 517 Southwest boulevard; again at Sixteenth street and Lydia avenue; then at the corner of Twenty-sixth and Main streets; next at 2150 Broadway; from there they went to 556 Grand avenue. When they moved to Summit and Twenty-first streets, they hoped to be located for a while and bought two lots, on which they erected a small frame chapel. Before this property was entirely paid for it was condemned by the city for the purpose of building West Penn-

SPLIT IN CONGREGATION.

About this time there was an unfortunate split in the congregation. One division was called the Central Christian church and worshiped at the corner of Twenty-fourth street and Flora avenue, where they bought a lot

In 1907 the Second Christian church, the other division, bought the property known as 1805 Woodland avenue, a brick church built by the Emanuel Baptist congregation (white) which was finally lost by default of payments. A hall at 1721 Lydia avenue was rented for a while.

Due largely to the efforts of the very wise and tactful pastor, the Rev. J. T. Watkins, the two divisions were reunited and both moved to 1838 Tracy avenue and called the Rev. W. A. A. Harris (1913-16). Shortly after this reunion the Disciples bought the lot at the corner of Woodland avenue and Twenty-fourth street. During the ministry of Elder Harris the church was built which the congregation now occupies. It was made possible by the aid of R. A. Long, who made a gift of \$1,000 and a gift of \$500 from the Christian Women's Board of Missions.

CHURCH OF GOD IN CHRIST (Negro), at Genesee and Thirtieth streets, has a frame tabernacle. It was organized in 1922 and has a membership of thirty-five. The Rev. C. G. Brown is pastor.

CHURCH OF GOD IN CHRIST (Negro), at Prospect and Fifty-fourth streets, was organized in 1926, owns a small frame building and has about twenty members. The Rev. Preston Sanders is pastor.

WOODLAND AVENUE CHRISTIAN CHURCH. (NEGRO)
Corner of Woodland Avenue and Twenty-fourth Street.

A few disciples met at the home of Mrs. Leah Evans, 2007 Madison avenue, beginning March 15, 1878, to hold meetings. After a short while they organized themselves into a church and continued to meet at Mrs. Evans' home until a small house of worship was erected. For this purpose they had purchased a site at 1617 Washington avenue.

The first minister to serve was Elder E. F. Henderson, who was state evangelist of Missouri. The first deacons were Edmond Hardison, Elsie Thompson, Granville Johnson, William Rhodes and Mr. Pettie. The first regularly called minister was Elder J. R. Gibbs, of Independence, Mo. He divided his time between the Second Baptist church, as the Kansas City church was called, and one or two others. When the minister was absent, E. W. Hayes led the services. While the church was on Washington street special meetings were held by the Rev. Malcolm Ayres of Kentucky, the Rev. L. D. Orr of Kansas City, Kas., and the Rev. L. M. Scholz of Kansas City, Mo.

When Elder William H. Perro, an ordained minister of the Church of Christ, came to Kansas City, he found no Church of Christ of his own race here. So joined the Woodland Avenue Christian church, but was never quite content.

On March 15, 1927, with ten baptized persons, he organized a Church of Christ in a store building at the corner of Washington street and Eighteenth street. They are still worshiping in the store but are planning to buy a lot

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on which to build.

In form and custom they adhere to the original ideas of the Christian (Disciples church), having no instrumental music in the service, and no salaried choir or minister. The minister is not called reverend but elder. Their only creed is the new testament.

The membership of this church has grown to twenty-five, and the Bible school has an enrolment of thirty-two.

CHURCH OF GOD (GOSPEL TRUMPET) (NEGRO).

Southeast Corner of Twenty-third Street and Woodland Avenue.

In 1918 a group of members of the Church of God in Kansas City, Kas., who lived in Missouri, withdrew and organized a church at 1405 Woodland avenue, having rented a store front there for a month. The group consisted of Morgan Green, Sadie Green, Susie Love, Sadie Perkins, Ella Smith, James L. Blake and Grace Blake. Morgan Green was the first deacon. The first clerk was Sadie Perkins. The Rev. R. D. Brister (1918-22) was called as pastor.

In 1822, the congregation moved to better quarters on the south side of Twenty-second street between Highland and Woodland avenue. To the new location came the Rev. Robert Page, the next pastor (1922-24) and his successor, the Rev. J. D. Smart (1924-26.) At the beginning of Mr. Smart's pastorate they bought the Southeast corner of Woodland avenue and Twenty-third street on which is a brick church and fronting on Twenty-third street, a parsonage. This property was bought from the Second Seventh-Day Adventist church for \$3,000. It meant much to the stability and growth of the little band to own its own home.

In May, 1927, the Rev. Dora M. Hayes was called to the pulpit. She is well liked by the congregation. The Church of God denomination does not discriminate against women in the ministry. The church membership is now forty with a Sunday school enrolment half as large. About half of the cost of the property has been paid.

This church belongs to the denomination whose headquarters are at Anderson, Ill., and whose official news paper is called The Gospel Trumpet by the name of which the denomination is distinguished from other Churches-of-God. The Negro church belongs to the same assembly as the white churches of this order. They believe in the Trinity, the Deity of Christ and the full inspiration of the Bible. They believe in salvation through the blood of Christ, divine healing through faith, the ordinances and the baptism of the Holy Spirit.

NEGRO IS ELECTED TO GENERAL STAFF BY EPISCOPALIANS

New York, October 11.—(A.P.)—For the first time in Episcopal church history a negro was elected to its general staff today, when the board of trustees of the American Church Institute for Negroes, approved the selection of Wallace A. Battle, southern negro educator, for the position of field secretary of the institute.

Supervision of the 10 schools under the institute which represent an investment of \$3,000,000 and enroll more than 7,000 students annually, will be largely under Battle's directorship, trustees said, acting with the national authority of the Episcopal church.

FREE PRESS
DETROIT, MICH.

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EPISCOPAL BODY NAMES NEGRO FOR FIRST TIME

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CITY WORKERS HOLD NAT'L CONFERENCE IN ST. LOUIS

ST. LOUIS, Mo. Oct. 5—(A.P.)—The national conference of Negro workers opened here Monday night with Bishop Matthew W. Clair, Covington, Ky., and Dr. E. D. Kohlstedt of Philadelphia made the opening addresses. The conference was held under the auspices of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

Representatives from many churches in all parts of the country were present and many prominent churchmen spoke, including Rev. W. A. C. Hughes, Philadelphia; Rev. Stanley Grannum, Cleveland; Rev. F. D. Newell, New York City; Rev. E. W.

Kelly, Galveston, Texas, and Rev. R. D. Redmond, Chicago.

Wednesday night's session was given over to the discussion of "Race Relations". Dr. Will W. Alexander, secretary of the Interracial Commission was the principal speaker and outlined the work of the commission throughout the South.

Rev. W. A. C. Hughes, secretary, Bureau of Negro Work, Board of Home Missions and Church Extension, pointed out some of the present day demands upon the city church. Rev. Hughes told of the problems faced by the city churches since so many Negroes moved from the rural districts to the city and declared:

80,000 Members In North

"In such centers as New York City, Philadelphia, Baltimore, Washington, Pittsburgh, Cleveland, Cincinnati, and Detroit, the Methodist Episcopal Church has one or more churches devoting their energies to home mission type of community service and most of them are working with but very little aid from our Board."

The secretary further pointed out that "there are five Methodist Negro annual conferences operating in what we generally call the north. In these conferences there is a total of 541 churches located in northern territory. Those churches have a membership of 80,000."

Episcopalians Elect Wallace A. Battle To General Staff

The Episcopalian Church for the first time in its history has elected a Negro as a member of its general staff. At its meeting Tuesday, October 11, the Board of Trustees of the American Church Institute for Negroes approved the nomination of Wallace A. Battle for the position of field secretary of the Institute. Mr. Battle, who is considered

Episcopal

one of the leading Negro educators of the South, will have a large share in the supervision of the ten schools under the institute which represent an investment of more than \$3,000,000 and enroll about 7,000 Negro students a year.

The Rev. Dr. Robert W. Patton, director of the institute in speaking of the nomination said: "This is a historic incident because Mr. Battle is the first Negro elected as a member of the General Staff under the National Authority of the Episcopal Church.

"Mr. Battle founded the Okolona School in Mississippi and was its president for twenty-two years. He started it in a little shack and made of it one of the influential institutions in the state.

"About six weeks ago he resigned from his position in the Okolona School because he felt that during the quarter of a century of work in the school he had made his best contribution, and had better turn over the leadership to others.

EPISCOPALIANS HOLD SUCCESSFUL CONFERENCE HERE

Conference of Church Workers Attended by Many Prominent Clergymen.

The Conference of Church Workers Among Colored People, in the Province of Sewanee of the Episcopal Church, opened its sessions with a public meeting held in St. Paul's Church, this city, on Tuesday night. A very appreciative audience attended the meeting which was addressed by the Right Rev. H. J. Mikell, D.D., Bishop of this diocese; Rev. W. J. Faulkner, pastor of the First Congregational Church Atlanta; Rev. J. Stewart Braithwaite, rector of St. Stephen's, Savannah, and Rev. J. C. Perry, rector of St. Athanasius, Brunswick.

Each address delivered was full of sound, wholesome advice and was attentively listened to and absorbed by the audience.

Rev. Faulkner delivered the welcome address on behalf of the churches of the city, and stressed the point in his remarks that the church must look forward more to the religious education of the youth of this country.

Bishop Mikell in his address extended a hearty welcome from the diocese of Atlanta, and dwelt upon the "Progress of the Christian" as planned by St. Paul. He stated that the Episcopal Church realized

(Continued on Page 6)

the need of education of the youth, and was generously supporting schools throughout the state for just this purpose. He cited the support given to the Fort Valley High and Industrial School at Fort Valley, Georgia, as an evidence of what the church is doing for not only its youth, but the youth of Georgia, no matter what their denomination or religion, with the hope that they would go back to their several communities better prepared to serve their people, and with a clearer and broader vision of the Lord and Saviour, Jesus Christ.

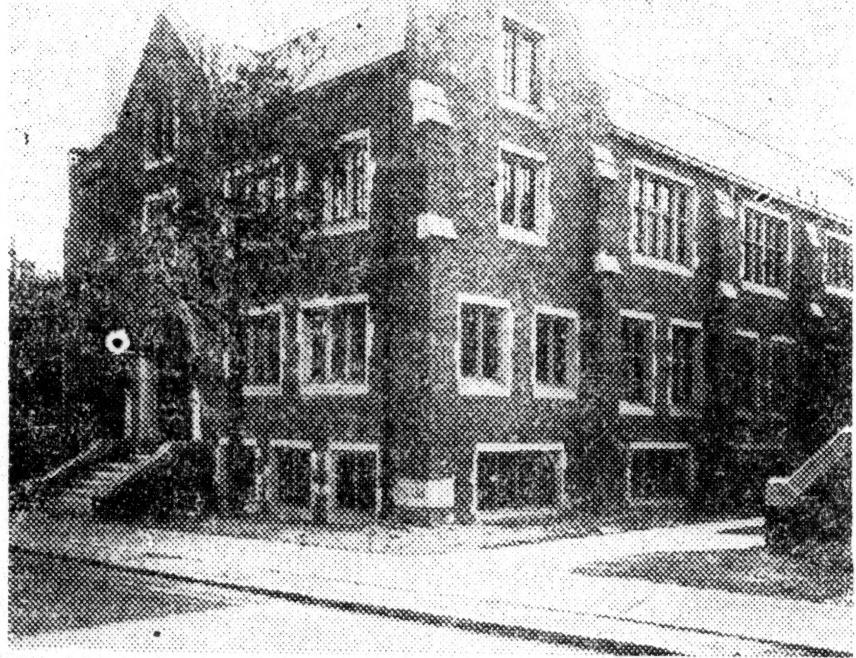
Rev. Braithwaite, president of the conference, responded to the messages of welcome extended the conference in a very pleasing and cordial manner.

The several members of the conference, both clergy and lay, returned to their homes singing loud the praises of Atlanta and its hospitality, and much inspired by the work done at the conference and the information gained therefrom.

NEWS
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NEGRO PARISH BUILDING DEDICATED



THE RT. REV. HERMAN PAGE, Protestant Episcopal bishop of Michigan, Thursday dedicated the new \$85,000 parish building erected by the churches of the diocese for St. Matthew's Negro parish, Elizabeth and St. Antoine streets.

The building is the result of an appeal made by Bishop Page at the diocesan convention of 1926. He pointed out that St. Matthew's parish was greatly in need of a building in which it could develop a seven-day-a-week program of social and community activities, but that it could not finance the enterprise alone.

His recommendation that the entire diocese co-operate in the erection of the parish house was approved by the convention, and virtually all of the churches of the diocese have contributed to the expense of the building.

In the future such projects will be taken care of through the income of the \$1,000,000 Centennial Fund now being raised by the diocese. Sixty-five per cent of the income of this fund will be used to obtain physical equipment for missions and churches which, like St. Matthew's, are not able to finance badly needed projects of this kind.

Church-1927

Alabama All. June

APR 1 1927

NEGRO LAYMEN MEET IN SELMA

Baptist Church Workers Have Fine Session

The second annual session of the Alabama Baptist Colored Laymen Convention, endorsed by the Alabama Baptist State Convention, Dr. D. V. Jemison, president, was called to order Wednesday afternoon at the Tabernacle Baptist Church, by the pastor in the absence of the president, Dr. Deramus who is now in Chicago, Ill.

There were large delegations from the Baptist churches in various parts of the state including Selma, Montgomery, Birmingham, Uniontown, Lafayette and other parts.

The afternoon session was devoted to echoes from the churches.

The evening session was devoted to welcome addresses by Prof. L. German of Selma University and James D. Pritchett in behalf of the Baptist Churches of Selma and A. G. Carroll of Selma in behalf of the other denominations. The response was made by Deacon E. Price of Dothan, Alabama. The singing was by the trained choir of the Tabernacle Baptist church.

The annual sermon was delivered by Dr. Spurgeon Davis, pastor of the First Baptist Church of Montgomery, selecting for his text Luke 5:5-6.

Dr. Davis was introduced by Dr. C. T. Hayes, pastor of the First Baptist Church of Selma.

Dr. Davis delivered a masterly sermon on "Being Used to Jesus."

The speaker declared among other things, that Peter turned over all he had to Jesus; that the individual who does not turn over to Jesus all he is, all he has, loses the supreme opportunity of being a kingdom builder in the world.

He declared also that Peter acknowledged his own incapacity and trusted himself and all he had to Christ. In this, he said, Peter sealed his confidence in his Lord Christ.

Dr. Davis made a strong and pow-

erful appeal to Laymen to turn over themselves into the hands of the Master. The sermon was replete with apt illustrations of what men have accomplished for God and humanity.

The main object of meeting was to line up the laymen of the churches in the campaign for the \$125,000 for the state work and to respond to the \$50,000 offered by the General Education Board of New York on the building program of Selma University, the central school of the Negro Baptists of Alabama.

Dr. Robert Thomas Pollard, president of Selma University stated that prospects for the campaign are very encouraging. The drive will culminate at the Jubilee Meeting of the State Convention which will be held in Selma in November. The meeting will close Thursday when the annual address will be delivered by P. D. Davis of Birmingham one of the leading colored Baptist laymen of the state.

Other addresses will be made by laymen.

COOLI GREET CLERC ALLIANCE

Delegates at Ministerial Conference Received in White House

IRESTON NEWS SERVICE
Washington, D. C., April 29.—The delegates attending the Interdenominational Ministerial alliance, in session at the Metropolitan A. M. E. church last week, were extended a formal greeting by President Coolidge at the white house executive offices. President Coolidge expressed his faith in the leadership of the race by the ministry and declared: "Your opportunities are large and your responsibilities great."

The delivery of the president's annual address by Rev. C. L. Russell of Washington, founder and president of the alliance, occupied the morning session Wednesday. The address was a plea for stricter adherence to the 14th and 15th constitutional amendments, which if added to, he said, would tend to promote the civil, economic and political aspirations of the race.

Rev. Russell outlined a plan for extending the work of the alliance to include interdenominational ministerial alliances in every locality which will further the alliance program to foster he stated that a publication to be entitled the "Peace Defender" will be started.

Rev. Anson Phelps Stokes, canon of Washington cathedral, addressed the alliance on "America's Need of Religion" Thursday at 10 o'clock. Mordecai Johnson, president of Howard University, spoke at 4 o'clock.

"What Price Freedom?" was the subject of an address by James C. Johnson, executive secretary of the National Association for the Advancement of Colored People, at 8 o'clock Thursday night. Rev. David Wylie, president of the Lord's Day Alliance of America, also spoke on "The Fight for the Best of Days."

Texas, week of the 20th.

The "Bon-Ton Revue" plays the Lyric theater, New Orleans, La., week of the 25th.

Ida Forsyne, the clever little Russian dancer, will get her mail at her Lingerie shop, 142 W. 129th St., New York.

Nellie Worthy wants hers sent to 155 W. 132d St., New York.

Mail will reach Otis Hannah week of the 25th at Harlan, Ky., in care of the Gentry Bros. show.

Ada Brown, the charming songstress, is playing an indefinite engagement at the Cafe de Paris, Chicago, Ill., where she is a terrific hit.

Jean Starr will open an indefinite engagement at the Sunset cafe, Chicago, under the management of S. H. Dudley, in a few weeks.

"Plantation Days" will close the season at the Grand theater Sunday, April 24, in Chicago. Maurice Greenwald will reopen the show in the fall.

"Rarin' to Go" opened big in Chicago at the Grand theater Monday, April 25. The Black Pirate orchestra was a distinct hit.

The report is alive that Ethel Waters, the blues singer, has lost her voice and is under the care of a specialist. Let us hope for her speedy recovery and once again her capable activities.

Little Fred James is the most important person in the cast of the Dad James Versatile Players. Little Fred knows his "onions."

Sunshine Sammy, the little picture

is playing the local pic-

JANNAH C. 1927

MAR 1 1927 NEGRO CHURCH ASKS RETURN OF MONEY

WRITES TO SECOND BAPTIST ABOUT RECENT PURCHASE

There may be developments today in connection with the transfer of the property of the Second Baptist Church to the Asbury Methodist Church, colored, or the return of the purchase money paid by the colored church for the property.

Letter to Pastor

J. Randolph Anderson, as attorney for Rev. E. W. Rakestraw, pastor of the colored church, has written a letter to Rev. W. A. Taliaferro, D. D., pastor of the Second Baptist Church, advising him that unless settlement was made by today legal action would begin for the recovery of the money and that the Second Baptist Church would be made a party to it.

In his letter Mr. Anderson mentioned a conversation with Dr. Taliaferro. He reminded the pastor of his agreement that, if it was shown that those who had handled the sale of the church were aware that the property was to be transferred to the negro congregation, Dr. Taliaferro would recommend to his church that the money be returned to the negro church.

Knew of It

Mr. Anderson stated in the letter that, after thorough investigation, he was convinced certain officials of the Second Baptist Church were aware the property was to be sold to the colored church. The attorney said an agent of the church had admitted as much.

Unless arrangements were made to return the money to the Asbury Church today, Mr. Anderson wrote he would have to take legal action and make the Second Baptist Church a party to the proceedings.

No Developments

Asked this morning if there had been any developments today in connection with the transaction, Mr. Anderson said there had not been. However, he added, that while the first of March has come it has not gone and that there might be developments before the day expired.

The Press having learned of the letter to Dr. Taliaferro, asked Mr. Anderson about it, but he declined to discuss the matter for publication.

INTERNATIONAL CURRICULUM COMMITTEE

CHICAGO, Ill., May 4.—(By A. N. P.)—Probably the greatest venture in curriculum building for Christian Education was undertaken recently by the International Curriculum Committee of the International Council of Religious Education. A group of 27 professional workers in religious education, representing 14 denominations, the Missionary Education movement, and the International Council of Religious Education spent three weeks doing actual constructive work in curriculum building. The report of the committee consisting of 293 pages, bound, has just been released.

Mrs. Mary B. Douglas of Chicago represented the African M. E. Zion Church and was the only person of color on the committee. She prepared one of the units for the Young People's Department.

The committee arranged to have a dinner at the Hamilton Republican Club, but when it was learned that the policy of the club is not to admit people of color, it decided, in Mrs. Douglas' absence, to cancel the dinner at the Hamilton Club. It was had at the Central Y. M. C. A. instead.

MINISTERS MEET DRAWS RECORD ATTENDANCE

Nationally Known Speakers
And Teachers Address
Hampton Conference

Hampton Institute, Va., June 30—The fourteenth annual Ministers' Conference at Hampton Institute closed recently with a record attendance of 259 ministers from eleven different denominations. This conference, unique in that it is organized to afford ministers an opportunity to study and discuss common problems rather than a meeting on the basis of denomination, has been addressed by nationally known speakers. Rev. Gaius Glenn Atkins, professor of homiletics in Auburn Theological Seminary, Auburn, N. Y., gave a series of lectures on preaching, his practical message meeting with enthusiastic response from the conference. Dr. William DeBerry, pastor of St. John's Congregational Church, Springfield, Mass., in his account of his institutional church, stressed the importance of studying the community in which this type of work is to be done and basing the work on the needs. Rev. Howard Thurman, pastor of Mt. Zion Baptist Church, Oberlin, Ohio, in four lectures on the problems of youth gave to the conference youth's point of view on vital questions of the day. Other speakers were Dr. R. Nathaniel Dett, director of music at Hampton Institute, who spoke on the music in the church; Professor Kemper Fullerton of Oberlin, Ohio, who discussed the "Problem of National Suffering as Viewed by a Prophet of Israel"; and Rev. C. Tobias, secretary on the National Council of the Young Men's Christian Association, New York. The annual sermon by a member was delivered by Rev. Charles A. Tindley, pastor of East Calvary Methodist Episcopal Church, Philadelphia, Pa.

The Ministers' Conference began fourteen years ago with an attendance of 23. Since that time 761 different ministers have attended its sessions; 18 denominations from 41 states, and a total of 2068 ministers have come to Virginia to attend its sessions. The conference is in touch with over 2100 pastors during the year. Its annual meetings are held at the same time as the Hampton Institute Summer School for teachers, with the hope that a closer co-operation may be brought about between ministers and teachers.

Baltimore Churches Invested \$542,000 In Edifices During Last Two Years

With A Combined Membership Of About 4,600, Eight Churches Will Carry Annual Obligations Of \$51 Per Capita For Next Ten Years

If every one of the listed 4,600 members of eight churches, which have taken over obligations for new church edifices during the last two years do their full duty, they will contribute to the "lower right hand corner" of their church bill just about \$51 each per year for the next years required to wipe out the obligation.

Experienced pastors, however, say that the real work in churches is done by less than half of the listed membership, and figuring on this basis, the faithful few will find about \$102 instead in the "lower right hand corner", provided, of course, that the indebtedness of these churches is wiped out in the next ten years.

The per capita obligations may be reduced, of course, from extra efforts, which include concerts, special rallies, and other activities in which friends and the general public take part.

\$542,000 Invested

During the last two years, eight churches have bought edifices as follows: Morning Star Baptist Church, corner Fayette street, near Carrollton avenue, \$30,000; Macedonia Baptist Church, Fremont and Lafayette avenue, \$100,000; Payne Memorial A. M. E. Church, Madison avenue and Laurens street, \$55,000; A. M. E. Zion Church, Madison avenue and Lafayette avenue, \$70,000; Metropolitan Baptist Church, McCulloh and Mosher streets, \$65,000; Independent A. M. E. Church, Carrollton avenue and Lanvale street, \$30,000; Shiloh Baptist Church, Fremont avenue and Lanvale street, \$77,000 and the Metropolitan A. M. E. Church, Lanvale street and Carrollton avenue, \$110,000.

Figuring these transactions on the ordinary basis of real estate transfers in Baltimore, they represent approximately \$60,000 in interest and bonuses yearly. Counting that each of the 4,600 members they represent do their full duty, the interest and carrying charges on these properties will amount to about \$13 per capita yearly. Allowance, however, must be made for such initial capital as has been put in through the transfer of old edifices and in cash, but since many of the churches were already carrying obligations this item may reduce the yearly expenses very materially.

If to these investments in churches are added the investments in fraternal buildings, the figures would approach the neighborhood of \$700,000 in capital invested, upon which interest and bonuses amounting to approximately \$260,000 will be paid during the next ten years.

Business Activities

Compared with this outlay in capital and interest for churches and fraternal organization buildings, the group has invested during the same two years less than \$50,000 in productive business enterprise.

The Fisk Interdenominational Ministers' conference closed a week of sessions June 24. There were in attendance at the conference 109 delegates, representing eight denominations and 13 states. Those in attendance at the meetings were most enthusiastic and requested that it be made an annual affair in June on the Fisk campus. The conference is under the direction of Chaplain Paul E. Baker of Fisk and an executive committee made up of ministers of Nashville and adjacent territory. The expense is carried by the budget of Fisk. The only cost to each delegate is his railroad fare and a nominal fee for meals in the Fisk dining room. The university furnishes free lodging in Bennett hall, on the campus. There is no registration fee connected with the conference. A conscientious effort is made to keep the expense to each delegate at a minimum. Since Fisk is an independent institution not under the control of any church, the conference is truly an interdenominational organization, without any direct church connections, made up of representatives from all the churches. Any minister of any church is welcome to the conference and is invited to participate in all of its activities.

The speakers of the conference addressed themselves to important topics connected with church life. Open discussions followed. Among the ministers giving lectures were Rev. J. C. Austin, Chicago; Dr. Alvin W. Taylor, Indianapolis, Ind.; Dr. Joseph Gomez, Detroit, Mich.; Dean W. F. Tillett, Nashville; Prof. J. B. Mathews, Scarritt college, Nashville, Tenn. President Thomas E. Jones of Fisk discussed the "Educational Trends of Our Day." Dr. T. B. Livingston, Dr. W. S. Ellington, Dr. W. S. Spencer Carpenter, all of Nashville; Mrs. L. W. Kyles, Winston-Salem, N. C.; Rev. Charles W. Kelly, Tuskegee Institute, and Chaplain Paul E. Baker of Fisk university, were among the speakers. The delegates passed resolutions expressing appreciation for the benefits received from the sessions.

Interdenominational Alliance

Holds Session in Washington

Addresses Made by Rev. C. L. Russell, Organization

Head; James Weldon Johnson, Rev. Anson Phelps Stokes, Rev. A. C. Garner and Others

WASHINGTON, D. C., April 25.—The delegates attending the Interdenominational Ministerial Alliance, in session at the Metropolitan A. M. E. Church last week, were extended a formal greeting by President Coolidge at the White House executive offices. President Coolidge expressed his faith in the leadership of the colored race by the colored ministry, and declared: "Your opportunities are large and your responsibilities great."

The delivery of the president's annual address by the Rev. C. L. Russell of Washington, founder and president of the alliance, occupied the morning session Wednesday. The address was a plea for stricter adherence to the Fourteenth and Fifteenth Constitutional Amendments, which, he said, would tend to promote the "civil, economic and political aspirations of the colored race."

CANON STOKES SPEAKS.

The Rev. Anson Phelps Stokes, canon of Washington Cathedral, addressed the alliance on "America's Need of Religion" Thursday afternoon at 3 o'clock. Mordecai Johnson, president of Howard University, spoke at 4 o'clock.

"What Price Freedom" was the subject of an address by James W. Johnson, executive secretary of the National Association for the Advancement of the Colored People, at 8 o'clock Thursday night. The Rev. David Wylie, president of the Lord's Day Alliance of America, also spoke on "The Fight for the Best of Days."

WOMEN ASSUMING LEADERSHIP.

A symposium was held upon the subject of Negro leadership. The Rev. D. D. Turpeau of Pittsburgh stated the "womanhood of our race is repudiating the leadership of the ministry, and assuming the leadership of their own."

He warned the colored ministry against participating in political affairs and characterized it as "something which is contrary to the promotion of our group." He said that "the realm of the ministry was in the field of moral ideals," and he advised the colored ministry to "purge themselves of political affiliations and creeds."

He was answered by the Rev.

MINISTERS TO HOLD MEETING AT HAMPTON

(Special to Journal and Guide)

Hampton Institute, Va., June 1—The Ministers' Conference of Hampton Institute will meet June 20-24 for its fourteenth annual meeting, according to the announcement of Rev. Lawrence Fenninger, executive secretary. Four lectures on the problems of youth will be given by Rev. Howard Thurman, pastor of Mt. Zion Baptist Church, Oberlin, Ohio; and Dr. Valus Glenn Atkins, professor of homiletics in Auburn Theological Seminary, Auburn, New York, will give a series of talks on preaching. Dr. R. Nathaniel Dett, director of music at Hampton Institute, is to discuss music in the church. Another lecturer of national note is Prof. Kemper Fullerton, professor of Old Testament in the Union Graduate School of Theology. The problem of nationalizing, as viewed by a prophet of Israel, is to be Dr. Fullerton's theme in three addresses. Dr. James Hardy Dillard of Charlottesville, Va., Rev. Wm. N. DeBerry, pastor of St. John's Congregational Church, Springfield, Rev. Channing H. Tobias, secretary of the National council of the Y. M. C. A., New York, together with Rev. Charles A. Tindley, pastor of East Calvary Methodist-Episcopal Church, Philadelphia, complete the list of lecturers. Rev. W. N. DeBerry, who through his institutional experience in the city of Springfield has won national attention, is to address the conference on the development of a typical institutional program will be described.

Sessions In Memorial Hall

All sessions of the conference will be held in Memorial Church, Hampton Institute, excepting two evening sessions which will be held in Ogden Hall. In addition to the announced courses time will be set aside for informal group meetings and for personal interviews with lecturers. Accommodations will be provided on the Hampton Institute grounds for all who desire them.

The Ministers' Conference of Hampton Institute was organized to afford opportunity to ministers of all denominations to meet for a few days of study and discussions of the great common problems which they are facing in their work. The annual meetings are held at the same time as the Hampton Institute Summer School for teachers with the hope that a closer co-operation may be brought about between ministers and teachers.

Church - 1927

CHURCH BIG PART OF NEGROES' LIFE

Religion Draws Wealth and
Interest of Chicago Col-
ored Groups.

*Chicago Daily
News*

The Negro has become an important economic, political and social factor in the life of Chicago. A staff writer made a careful study of the Chicago Negro community and its relations to other racial and economic groups. Aspects of Negro life and thought was discussed by The Daily News investigation and is found in twelve articles of which this is the ninth.)

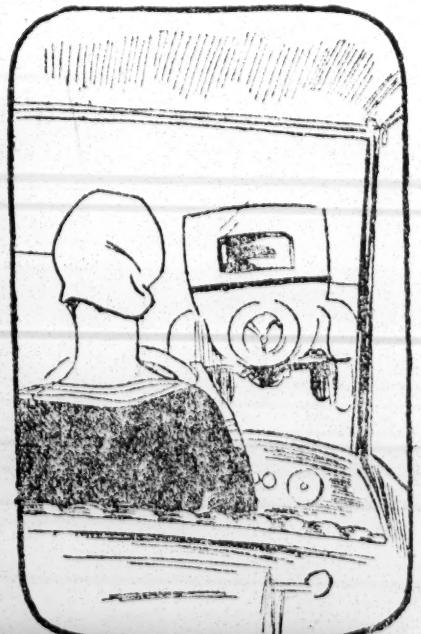
BY CARROLL BINDER.

The church continues to exercise a tremendous influence over the life and thought of the urban Negro community despite the presence of distractions and competing agencies which are absent in the simpler Negro communities of the south.

Negro pastors in the south direct the personal and social relationships of their flocks to a degree unknown in the north. Here nonsectarian religious and civic bodies perform functions which the colored church monopolizes in the south. Church mem-

Kitty McKay

BY NINA WILCOX PUTNAM.



The girl friend tells me she's driving an open car now; it's a sedan, but it's open to any offer.

bers here participate in worldly affairs with a freedom undreamed of in the south.

A considerable political influence is still enjoyed by many Negro clergymen—Bishops A. J. Carey of the African Methodist Episcopal church was put on the Chicago civil service commission by Mayor

Thompson—but politicians report that that influence is on the decline. They cite cases where leading colored clergy have indorsed one candidate from the pulpit and the parish voted eight to one for the other candidate. "The congregation thought for itself on nonspiritual matters," the politicians explain.

Large Part of Life.

Politics aside, it is apparent that the church holds a large place in the life of the average Negro. The non-church-going Negro is looked upon with some disfavor by his fellows. Church-going brings evident satisfaction to the participants. Thousands of Negroes go two or three times on the sabbath and one or more times during the week.

If one wishes to attend one of the more popular churches he must be on hand an hour ahead of the time for service to obtain a seat. The attendance in a dozen Negro churches could hardly be matched by as many white churches. Edifices which once housed fashionable Jewish and protestant congregations are now thronged with fervent colored worshipers.

Maintenance of so many large and costly churches by a race young in economic freedom and numbering proportionately few wealthy people is a serious problem, but the colored people contribute to their churches with a generosity seldom rivaled. Annual collections in Chicago colored churches exceed \$500,000. In addition the parishioners assess themselves heavily to pay installments on church buildings under purchase, to buy automobiles for their pastors and for other church expenses.

\$20,000 Rally "Usual."

Stockyards employees and washer-women give on the average \$5 a month to the work of the church, a prominent religious leader among the Negroes estimates. A \$20,000 church "rally" is not unusual. Olivet Baptist church, which does a large institutional work, claims a congregation of 11,000, though the auditorium of the

church will seat only a third of that number. There are other parishes with memberships running into the thousands. The "store-front" type of church which holds services in a vacant store still flourishes, though it is not so popular as it was in the first days of the migration from the south, when newly arrived pastors would assemble their flock in such premises.

Most Chicago Negro churches are affiliated with the nationally organized Negro sects, but a number of independent churches have sprung up in recent years—some with very large memberships. The occasion for these churches was an effort of higher ecclesiastical authorities to supplant a popular preacher who thereupon set up his own congregation, or a split

within a parish over some doctrinal or personal issue.

Some parishes get into serious altercations concerning doctrines and pastors, with the result that the dispute is referred by a local police captain or a downtown judge to the delectation of the unbelieving, but such episodes are not typical of the religious life of the community as a whole.

That the Negro is not wholly wedded to his historic sects is apparent in the steady growth of Negro membership in such faiths as Roman Catholicism and Christian Science.

St. Elizabeth's Roman Catholic church, 41st street and Wabash avenue, is almost entirely Negro in membership, though the windows still bear the names of the old Irish families which formerly worshiped there, and the white priest bears the name of Father Eckert. St. Elizabeth's parish has a flourishing Negro men's club and an eleven-grade parochial

school, with 1,100 colored students in attendance.

Eighth Church of Christ, Scientist, at Michigan avenue and 44th street, has a large colored membership. In the Woodlawn district is to be found one of the three colored Lutheran churches in the United States—now housed in a new building.

Y. M. C. A. Flourishes.

Sharing with the churches the responsibility for the moral advancement of the community are branches of the Y. M. C. A. and the Y. W. C. A. especially devoted to colored youth. The Y. M. C. A. is housed in a building valued at \$400,000 and said to be the finest Negro Y. M. C. A. in the nation. Its equipment is valued at \$40,000 and its activities reach into every phase of Negro life. George

General

R. Arthur, the secretary, is a leader in civic activities, who is given credit for promoting better relations between whites and colored people, as well as for opening up new avenues

of activity to his own people. Colored people raise among themselves nearly all of the association's annual budget of \$108,000.

The Y. W. C. A. expects to extend its useful activities when it moves into a building in a central location. The colored community maintains other important social-service activities, such as the South Side Community Center, which is a neighborhood house available for club meetings and civic activity, and the Phyllis Wheatley home, which for years has offered shelter and comradeship to Negro girls coming to Chicago, who are without family or friend, to assist them in making their adjustment to urban life.

An important feature of Negro life is the colored woman's club movement, which has far-reaching social, literary and civic influence. There are more than 3,000 women in such clubs, of which there are sixty-three in the Chicago area. One of the latest proj-

ects of these women provides for individual social service among the less-favored women of the race and the newcomers in Chicago.

Cosmopolite Race

Any article about the Jew of this city must be as complex as are the countries from which he has come. There are English, French, Spanish, Italian, Egyptian, Turkish, Russian, Rumanian, Galician and Hungarian Jews. How many New Yorkers know that there are approximately 400 negro, Abyssinian, Hebrews here?

The Spanish or Portuguese Jews and the Germans, while quite numerous, created little, if any, problem in the matter of Americanization. The case of the Portuguese Jew is remote and its numbers were comparatively slender. The German Jew, who migrated to this city in the 1840's, came of stock that had book knowledge and financial means. It was only when the rush of the Galician and Russian element occurred that the city came to know the congestion of a ghetto.

Preachers' Institute At Bettis Academy Hears Dr. J. E. Gregg

Trenton, S. S.—The ninth annual Preachers' Institute came to a close here today with an address by Dr. James E. Gregg, principal of Hampton Institute, Va., who delivered an address on "How to Study the Bible."

"It is the largest session in our history," said Dr. W. Nicholson, principal of the Bettis Academy. From all parts of the State hundreds of the most prominent ministers have attended the conference.

Other speakers were the Rev. G. Lake Jones, Tuskegee Institute; Jackson Davis of the General Educational Board of Richmond, Va.; B. C. Caldwell, director of the Preachers' Conference, also connected with the Rosenwald and Satter Fund; Seymour Carroll, field secretary of the American Humane Education Society of Columbia, S. C.; and Boston; Dr. James H. Dillard, secretary of the Slater Fund, of Charlottesville, Va.; and President Adams of Atlanta University.

The Ministers' Conference of Hampton Institute

By the Rev. Robert M. Williams

Pastor of Leigh Street Memorial Methodist Episcopal Church

THE fourteenth annual meeting of the Ministers' Conference, interdenominational, met at Hampton Institute, June 20-24. The campus, nestling on Hampton Roads, is truly paradisiacal this season of the year. An overworked, jaded group of ministers and teachers found rest amid this beauty.

Dr. Fenniger, the untiring executive secretary, presented one of the best programs in the history of these conferences. On June 20, at 6.45 P. M., the executive board met for its annual dinner and business session. Dr. Fenniger revealed to the board his very ambitious plans for these conferences and asked, very earnestly, that the board co-operate with him. To the man the board said, "Yea."

On the same date, at 8 P. M., the annual sermon was preached by that giant of preachers, Dr. C. A. Tindley. The beautiful chapel was filled with teachers and ministers. The largest number of ministers reported for this service than any other opening service in previous years. They frankly admitted that they were present for the opening service because Dr. Tindley was going to preach. Others said they were not much interested in any other part of the week's program.

Dr. Tindley did not disappoint them. He arose in his inimitable way amid thunderous applause and announced as his subject, "Some of the Dynamics of Christianity," and for his text, "But be of good cheer; I have overcome the world." It seems that he had his audience with him before he landed on the grounds, for this writer has never seen intelligence, as this audience represented, so emotionally stirred. They clapped, cried, laughed, and shouted their "Amens" and "Hallelujahs" from the beginning to the end. Dr. Tindley has won an eternal place in the hearts of these preacher-men.

Dr. Gaius Glenn Atkins, formerly pastor of one of the leading churches of Detroit, and now professor of homiletics in Auburn Theological Seminary, gave a very inspiring series of addresses from the theme, "Four-Direction Preaching." Not only did the men get theory, but some very practical suggestions from a man who has spent most of his ministry in the pastorate, and is pronounced one of the leading preachers of this day.

Dr. Atkins also gave the address to the union meeting of the ministers and teachers who were there in regular summer school. He spoke on "The Five Gifts of Good Books." His witticisms and profound thinking

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Dr. R. Nathaniel Dett, director of vocal music of Hampton, was with us again and gave four lectures on "Music in the Church." Dr. Dett did not spare the rod in his criticism of the music in most of our churches. He not only pointed out the weak places, but gave some very wholesome advice and suggestions. Dr. Dett illustrated two of his lectures with the aid of his beautiful victrola.

Dr. Channing H. Tobias, secretary of the national council of the Y. M. C. A., and Dr. James Hardy Dillard, president of the Jeans and Slater Funds, were present and addressed one of the union meetings.

How to relate the church to the community in a social way is one of the vexing problems of to-day, and the church and pastor who are doing it instantly become the study of those interested in this phase of church work. Dr. William N. Deberry, pastor of St. John's Congregational Church, Springfield, Mass., is one of the ministers who is successfully doing this type of work. Dr. Fenniger rendered the conference inestimable service in presenting Dr. Deberry for a series of lectures on "The Institutional Church."

This church owns and operates apartment houses with a normal rental, making it possible for our people from the South to get adequate housing for a small rent. They have clubhouses for boys and girls, summer camps, and many departments, making it easily the Morgan Memorial of the Negro race. Through a generous friend, the late Frank Beebe, much of this work was made possible, together with their \$100,000 endowment fund. The lectures were freighted with information and timely suggestions. Many of the men, however, were not sold to the idea of operating a pool room for their young men.

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This was the largest conference in the history of these conferences, there being 359 men present, representing fifteen different denominations and twenty-three States. The Baptists led this number, with the great Methodist Episcopal Church second. This, the largest conference of the fourteen, owes its success to the unflagging zeal of the executive secretary, Dr. L. Fenniger. Prominent of the Methodist Episcopal Church present were: Drs. Ernest Lyons, M. J. Naylor, G. W. Mathews, D. W. Hayes, of the Washington Conference; Drs. W. R. A. Palmer, C. A. Tindley, J. E. A. Johns, of the Delaware Conference, and Dr. N. D. Shamborguer, of the Lexington Conference.

Surely no man who attended this conference could go back to his parish without a keen desire to keep himself abreast of the best and relate his church to the community in a vitally social way.

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Church - 1927

NEGRO COMMUNITY IN HARLEM BOASTS 150 CHURCHES

Ecclesiastical Property in This Region Belonging to Race Is
Valued at \$6,000,000

By Lester A. Walton, in The New York World

Churches in Harlem's Negro section. No other community in Greater New York can lay claim to so many.

While some are disparagingly referred to as "two-four," and there are quite a number which cannot be called gems of ecclesiastical architecture, having been formerly used as private dwellings, or stores, nevertheless the inhabitants and communicants are proud of these churches.

Negro congregations in Harlem own more valuable church property than in any other city, the figures being put at over \$6,000,000. Many of the structures are imposing in appearance. Some are the latest in church construction.

Some Examples

St. Mark's Methodist Episcopal church recently moved into its new plant costing \$580,000. Abyssian Baptist church, Mother African Methodist Episcopal Zion church, Mount Olivet Baptist church and St. Philip's Protestant Episcopal church are reputed to be the most ornate and costly temples of worship for Negroes of their faiths. Salem Methodist Episcopal church, Metropolitan Baptist church, Bethel African Methodist Episcopal church, St. James' Presbyterian church, Union Baptist church, Rush Memorial African Methodist Episcopal Zion church, Grace Congregational church and Mt. Calvary Methodist Episcopal church are included in the list valued in six figures, ranging from \$100,000

to \$500,000.

Other denominations are the Metaphysical Church of Divine Investigation, the Holy Church of the Living God, Beautiful Eden Free Psychic Church of the First Born and the Prophet Bess Church.

Does the church exert a far-reaching influence in community life for law and order? If the police blotter is to be taken as a barometer the answer is yes.

Police Capt. Camille C. Pierne of the West 135th Street Police Station, who commands the 16th

Precinct, says the section is one of the most law-abiding in Manhattan; that it is entirely free of organized or premeditated crime; that gangs are unknown and no trouble is encountered by police in obtaining witnesses as in some section.

One Big Robbery

The major crime committed in the precinct is felonious assault, usually growing out of a love affair. Only one big robbery has been committed in six months. That was when white men shot and robbed a driver employed by a large ice cream concern.

Despite his long experience in the Police Department, where Capt. Pierne was transferred to the 16th Precinct Police Station last July he had preconceived complimentary ideas of Harlem's large Negro population—an uncommon fault. His views, he says, have undergone a marked change.

Capt. Pierne remained at his desk until 5:30 o'clock New Year's morning, as a large number of people were hilariously celebrating the advent of 1927. Yet the records show that only two arrests of civilians were made—one a white man and one a colored man—each having broken panes of glass while intoxicated. Otherwise the police passed an uneventful night.

In the 16th Precinct are seventeen cabarets of various sizes and catering to different clientele. They are owned by colored and white men. Capt. Pierne reports that Harlem cabarets observe police regulations and are as orderly as those on Broadway and in Greenwich village.

The bulk of the large Negro population of 250,000 lives in the 16th Police Precinct, which runs from West 130th Street on the South to the Polo Grounds on the North, and takes in resi-

General

dents living between Madison Avenue on the East and St. Nicholas Avenue on the West.

During December the records reveal that in a population of 200,000, the most important arrests were: 1 for homicide or shooting, 1 for robbery, 15 for burglary, principally in flats and apartment houses; 15 for miscellaneous felonies and 54 for grand larceny, such as stealing automobiles. Some of the prisoners were white but the majority were colored.

With incontrovertible statistics indicating there are more than 150 churches and less than 20 cabarets in the Nation's most widely known Negro district, it would seem that on the face of facts and figures the community should be looked upon as one of churches rather than of cabarets. Furthermore, while an appreciable number of cabaret devotees come from other parts of the city and belong to other groups, the churchgoers are residents of the community and unquestionably reflect the life within its borders.

The Churches

Among the Harlem churches where Negroes worship are St. Barnabas African Orthodox Church, Bible Truth Church of God, Nazareth Baptist, Union

African Methodist Episcopal Church of the First Born, Temple of the Gospel of the Kingdom, Harlem Pentecostal Assembly, House of Prayer, Baptist; Spirit Messages, Metaphysical Church of Divine Investigation, Liberty, Spiritual; Independent Church of the Spirit, Dual Temple of Truth, Love and Goodness, Evangelist, Abyssian Baptist, Friendship, Spiritualist; Evangelical Church of God, Beautiful Mark's M. E., Beulah Wesleyan Eden, Free Psychic; Silver Methodist, Jehovah Jireh Spiritual, Light, Spiritualist; Emanuel, Spiritualist Church of Holiness, Universal Church of Christ's Teaching, Holy Temple Christ, Apostolic, Congregation of God in Christ, Queen's Rescue of Beth B'nai Abraham, Cedar Mission, Mt. Carmel Baptist, Grove Baptist, Shiloh Baptist, Temple of St. Joseph Spiritual, Metropolitan Baptist; Salemist, United Praying Bands of Methodist Episcopal, Unity, New York, Grace Gospel, St. Christian Science Meeting Philip's P. E. King's Highway Mission, Southern N. C. Baptist,

House, St. Matthew's of the Divine, Tabernacle of the Congregation of the Disciples of the Kingdom, Allen Memorial, Spiritual: Spiritualistic, St. Andrew's Baptist Church.

Rendall Memorial, Presbyterian; Galilee Christian, African Orthodox; William Institutional, Central Methodist Episcopal; Mt. Pleasant Baptist, New York National Baptist; Central Baptist, First Emmanuel, Gospel Hall; Paradise, Baptist; Tabernacle, Baptist; Church of the Spiritual Star, Catholic; Seventh Day Adventist, No. 1; Timothy Baptist, Holy Church of the Living God, New York Colored Mission, King's Chapel, Pentecostal Assembly House; Community African Methodist Episcopal; Christian Mission of the British West Indies, Mt. Moriah Baptist, Spiritual Church of Christ Prophet Less, St. John's African Orthodox, St. Mary's African Orthodox, Spiritual Home, Anthony Shrine, Inc.; St. Anthony, Spiritualist; Universal Christian Mission, Seventh Day Adventist, No. 2; Holy Temple, Church of God; Walker Memorial, Bethel African Methodist Episcopal, Gospel Hall, Pilgrim Baptist, Holy Tabernacle of God, Holy Divine, Spiritualist; Baptist Temple.

St. Aloysius's Catholic; Pentecostal Assembly Church of God; Temple of Inspired Souls, Spiritual, St. Anthony's A. O. Church of God, Beulah Baptist, Refuge Church of Christ, Apostolic, St. John's Baptist Mission, Rush Memorial A. M. E. Zion, Catholic Church of St. Mark the Evangelist, Abyssian Baptist, Universal Spiritualist, St. Mark's M. E., Beulah Wesleyan Eden, Free Psychic; Silver Methodist, Jehovah Jireh Spiritual, Light, Spiritualist; Emanuel, Spiritualist Church of Holiness, Universal Church of Christ's Teaching, Holy Temple Christ, Apostolic, Congregation of God in Christ, Queen's Rescue of Beth B'nai Abraham, Cedar Mission, Mt. Carmel Baptist, Grove Baptist, Shiloh Baptist, Temple of St. Joseph Spiritual, Metropolitan Baptist; Salemist, United Praying Bands of Methodist Episcopal, Unity, New York, Grace Gospel, St. Christian Science Meeting Philip's P. E. King's Highway Mission, Southern N. C. Baptist,

Gospel Mission, Spiritual Church of the Temple of Love, United Apostolic Church.

Ebenezer Wesleyan Methodist, St. Matthew's A. M. E. Zion, Metropolitan A. M. E., Jerusalem Baptist, Holy Utopian, Community Baptist, Ebenezer Baptist, Mount Calvary Baptist, St. Charles Borromeo Catholic, Chapel of the Crucifixion Catholic, Little Mount Zion Baptist, Mount Calvary M. E., Grace Congregational, Mother A. M. E. Zion, St. James Presbyterian, Grace Christian, Mission of the Crucifixion, Fourth Moravian, Harlem Community, Mount Olivet Baptist, Second Mount Tabor Baptist, Mount Zion Pentecostal, Light House Spiritual, Good Shepherd Mission, People's Methodist, Gospel Tabernacle, Christian Ecclesia, St. John's A. M. E., All Saints A. O., Collegiate Chapel, New York Baptist Temple, Union Congregational, Transfiguration Lutheran, Macedonia Baptist, St. Luke's A. M. E., United Apostolic Church of Christ, Progressive Spiritual and National Baptist Church.

N. Y. WORLD

FEB 8 1927

J. HAYNES HOLMES FETED

DINNER TO-NIGHT MARKS HIS TWENTY YEARS AT COMMUNITY CHURCH

The twentieth anniversary of the installation of John Haynes Holmes as minister of the Community Church of New York will be celebrated at a dinner to be held this evening in the Hotel Astor. John Herman Randall, associate minister, will be chairman and toastmaster. The speakers are:

John Burnet Nash and Melbert B. Cary, trustees of the church; Louis Mayer and Miss Laura B. Garrett, members; Oswald Garrison Villard, editor of the Nation; Dr. John Howard Melish, rector of Holy Trinity Church, Brooklyn; Dr. Henry Neumann, leader of the Brooklyn Society for Ethical Culture; Dr. John Howard Lathrop, minister of the Church of the Savior, Brooklyn; Miss Lillian D. Wald, Prof. Clarence R. Skinner of Tufts College and the Boston Community Church, John Nevin Sayre of the Fellowship of Reconciliation, Mrs. Addie Waite Hunton of the National Association for the Advancement of Colored People, Judge Julian W. Mack of the United States Circuit Court and Salmon O. Levinson of the Chicago bar.

THE NATIONAL MINISTERIAL ALLIANCE TO MEET

Last March, in this city, colored ministers, representatives of the different denominations of the country, met, and organized what is known as the National Interdenominational Ministerial Alliance, with the following named persons as officers: Rev. C. L. Russell, of the C. M. E. Church, president; Rev. Walter H. Brooks, of the Baptist Church, ~~second~~ ³⁻²⁷ vice-president; Bishop I. N. Ross, of the A. M. E. Church, second vice-president; Bishop W. J. Walls, of the A. M. E. Z. Church, third vice-president; Bishop M. W. Clair, of the M. E. Church, fourth vice-president; Rev. L. K. Williams, of the Baptist Church, fifth vice-president; Rev. J. E. Woods, of the Baptist Church, sixth vice-president; Bishop R. S. Williams, of the C. M. E. Church, seventh vice-president; Rev. J. W. Waters, of the M. E. Church, treasurer; Rev. E. B. Son, of the A. M. E. Z. Church, chairman of finance committee; H. T. Medford, of the A. M. E. Church, Wm. A. Taylor, of the First Church, R. W. Stennett, of the M. E. Church, M. G. Strachan, of the Seventh Day Adventist Church, secretaries; Revs. H. B. or, of the Presbyterian Church; J. C. Olden, of the Congregational Church, chairman and secretary of the executive committee, respectively; Revs. S. G. Lampkins, of the Baptist Church, and C. C. Williams, of the A. M. E. Z. Church, secretaries; Revs. H. B. Taylor, of the Presbyterian Church, and J. C. Olden, of the Congregational Church, chairman and secretary of the executive committee, respectively; Revs. S. G. Lampkins, of the Baptist Church, and C. C. Williams, of the A. M. E. Z. Church, chairman and secretary of the publicity committee, respectively.

The next session will be held in Washington, April 19-23, 1927. Ordained ministers of the Gospel of Christ, in good standing, in respective denominations, are ally invited to attend the meeting and join the Alliance. A list of subjects that will be discussed at the meeting in April and literature bearing on the Alliance can be secured, free of charge, by writing to the president, at headquarters 2001 Eleventh Street, N. W. (Federal Life Building), Washington, D. C.

Rev. C. L. Russell, President.

CITY AUDITORIUM IS SECURED; WHITES TO WELCOME CONGRESS

Birmingham, Ala., Feb. 26—(ANP) Resolutions indorsing the coming of the Sunday School Congress to this city, ~~on 8th to 13th~~ and pledging full support was adopted by the International Sunday School Council of Jefferson County in session here this week. The matter was presented to the white ministers by Rev. M. Sears, who invited the Congress to Birmingham. This proposition met with hearty response, and the white ministers unanimously agreed

Below, give the preamble of the constitution of the National Interdenominational Ministerial Alliance, and one can see the principles it advocates.

Preamble: "We, the ministers of the Gospel of Jesus Christ, desiring to serve the Kingdom of God by projecting the mind of Christ into all of our relations, hereby set

present Corporation and for organizing an new commercial steam-ship organization eliminating the illustrious Rev. James Edward Lewis.

Object To Minister Leader

The Rev. James Edward Lewis, pastor of the Church of the Living God of Los Angeles Harbor, founder of the various Liberian Steamship projects known as the Liberian Trading Company and the Liberian Trading Company; the Liberian Steamship Co., and the Liberian Transportation Steamship and Excelsior Mining Co., of Liberia, all incorporated, is the direct cause, according to President Roterio, of the factional differences and legal

ry A. Boyd, was in the city last week in conference with the leaders in the Congress movement. He was by Revs. M. Sears, J. H. Wren, Wm. Bryant, J. H. Eason and others and was shown in detail what Birmingham had done up to the present in making preparations for the coming meeting. They held a conference in the Pythian Temple building and then after meeting Mr. Oscar Adams of the Birmingham Reporter, who is lined up with the Local Committee, the balance of his stay was spent in close and careful survey of the Local Committee's activities.

U. S. CHURCHES GAINED 489,556 MEMBERS IN '26

NEW YORK, April 16—A gain of 489,556 communicants of all religious faiths and sects in the United States in 1926 was reported today in a census completed by Dr. H. K. Carroll for the Christian Herald.

The total number of communicants was given as ~~2,150,000~~, of whom 16,808,171 are Roman Catholics, 8,968,288 Methodists, 8,670,895 Baptist, 2,610,716 Presbyterians and 2,088,279 Lutherans.

Church - 1927

First Negro Church In U. S. Dedicated 133 Years Ago

Anniversary Celebrated At St. James. Dr. Bragg, Rector
Tells Of Rise Of Segregated Church Under Richard Allen

The 133rd Anniversary of the opening of the First Colored church in the U. S. was celebrated Sunday at St. James P. E. Church.

The rector, Dr. George Freeman Bragg, in his sermon told how the congregation was formed and subsequently became an Episcopal parish.

Dr. Bragg dates the rise of segregation in America from the founding of the segregated church under Richard Allen.

His text was "The same stone which the builders refused, is become the head-stone in the corner. This is the Lord's doing; and it is marvelous in our eyes" —Psalm 118: 22, 23.

He said in part:

Today is the anniversary of a historic event of the very greatest significance to the people of African descent. It is the 133rd anniversary of the dedication, and opening, of the First Negro church in America.

"Methodism" was born in the bosom of the Episcopal Church. The name "Methodists" was a term of ridicule. Mocking at this particular group, because of their peculiar methods, they were dubbed "Methodists". The name, thus given in ridicule, has ever stuck to them.

Within the Episcopal Church were two groups of persons, the followers of John Wesley, known as "Methodists", most enthusiastic, and demonstrative, in the enjoyment of their religion. Some of the English Methodist preachers came over to America, and, by their strong and vigorous preaching, appealed prevailingly among the middle class, and poorer people.

Religion Attracts Negroes

Negroes, being among the lowly of the lowliest, were fascinated and charmed by such a lively presentation of the Gospel message. Soon the Methodists separated themselves from the Episcopal Church, and set up an ecclesiastical organization of their own. In the city of Philadelphia there was a Methodist Church bearing the name of St. George. At the rise of Methodism, both the colored and the white Methodists seemed to get along in much brotherly love. But, as Methodism grew rapidly among whites, the space occupied by the Negroes was more and more in demand for the accommodation of the increasing white congregation. Consequently, the Negroes were changed about from place to place.

Ordered To Move

One Sunday morning, during the year 1787, just about the opening of the services, one of the trustees

came to the spot where the Negroes were kneeling in prayer, laid hold of Absalom Jones, the leader of the colored group, and, at the same time, ordering him, and his brethren, to seats elsewhere. Instead of obeying orders, the whole body of Negroes, got up, and left the Church. And the Negroes have been "getting up," and standing on their own feet, ever since.

Absalom Jones

This man, Absalom Jones, pulled from his knees at prayer, in the house of the Lord, was "the same stone" the white builders of that congregation rejected. Presently, we shall see how he became the "head-stone in the corner". Certainly, it was the Lord's doing, and, without doubt, it is marvelous in our eyes.

Free African Society

Very soon after this incident in St. George's Church, this little company of free Negroes, who felt that they had been insulted and humiliated in that white Methodist church, met, in a private house, April 12, 1787, and, after some deliberation, organized themselves into the "Free African Society" of Philadelphia.

As far as we have been able to discover, such was the very first Negro organization, of any kind, ever effected by the people of African descent in the United States. They elected as "overseers" of this little society, Absalom Jones and Richard Allen.

Richard Allen

Allen was a much younger man than Jones; some fourteen years his junior. At first, this society occupied itself with benevolent and moral reform concerns among the colored group. Later, the society eventuated into an undenominational church, styled, "The Elders

and Deacons of the African Church." Money was solicited from the charitably inclined, and an edifice erected.

Church Dedicated

After the dedication of this building, which occurred July 17, 1794, they met together and solemnly determined to petition the Episcopal Church in Pennsylvania to receive them, and their church edifice, as a part of the Episcopal family of that diocese. But they did not blindly take such a step. With their petition they sent a copy of their constitution, and specified three conditions precedent to their affiliation with the Episcopal Church.

Three Conditions

General

The first of these conditions was to the effect, that they be received as an organized body. This meant, unwillingness on their part to be broken up and scattered among the white congregations. It also meant that they were not willing to be placed as a "chapel" under some white congregation. In the second place, they requested a guarantee, forever, that their corporation should have control of their own local affairs. Thus, they demanded self-direction. And, lastly, they covenanted that one of their own number be licensed as a Lay Reader, and, if found fit, regularly ordained as their pastor.

Joined Episcopal Church

Such were the conditions laid down by this ancient group of African Methodists, who were pioneers in organized and constructive leadership of their race. Their petition with the conditions laid down, was promptly, and heartily, accepted by the authorities of the Episcopal Church; and, without delay, they were speedily incorporated into the Episcopal Church.

Jones As Lay Reader

Soon thereafter, they applied for fulfilment of the last condition. Whereupon, Absalom Jones, their leader, was forthwith licensed as their Lay Reader, by Bishop White. And, a year later, he was regularly ordained, by the same Bishop, as their minister; in the meantime, the Diocesan Convention having dispensed him from an examination in the learned languages.

Thus, on the 6th of August, 1795, the Feast of the Transfiguration of Our Lord, was literally fulfilled the words of our text, the hands of Bishop White, in ordination, being placed on the head of the rejected stone, he became the "head-stone" in the corner.

Rise Of Segregation

I use the word "corner" with special significance. It is infinitely better in being "a part of the whole" than being "the whole of the part". Of course, the great majority of our race don't think so; neither did they think as much in the time of Absalom Jones. The authors of "segregation" oftentimes cry aloud against the very thing they have created, while doing their utmost to deeply entrench the same. The phrase, "a part of the whole" looks away from "segregation", and carries with it the implements to knock out such should it appear.

"The Whole of the Part" implies a complete surrender, and embrace, of "segregation". If you fix these two ideas clearly in your mind you can then fully appreciate the very great significance of the attitude assumed by the original group of African Methodists who led the way against "segregation". It was at this juncture that the stream of "segregation" began to flow; and, painful as is the fact, the great masses of our people willed it, rather than adhere to the course set over against it.

Allen Expelled

Richard Allen was once a member of the "Free African Society". He was expelled therefrom because

which raised the serfs of the ancient world to such a pinnacle of power and dominion has become a handicap to the heavy laden and overborne sons of toil of the present age? By what possible process of argument does one hope to persuade himself or convince others that the religion of England, America, France, Germany and of all of the most advanced nations of the world will retard the Negro race in its upward struggle to attain the level which they have already reached through the beneficence of its influence?

ORTHODOX CHRISTIANITY

Does It Handicap Negro Progress?

By KELLY MILLER

FOR the purposes of the present discussion, we may as well hold in abeyance the superhuman assumptions and metaphysical speculations which underlie all religion. It will do the opposition nothing to indulge in denial and ridicule of magic, myth and mystery. It suffices the present joined issue to point out the reality of religious reaction upon the course of history and the conduct of mankind. Whether the birth of Jesus was magical or natural, whether or not He performed miracles, whether He rose from the dead or ascended into Heaven, may indeed furnish theme for the devotion of the saint or for the ridicule of the sceptic. But the undisputed facts abide. The influence of Jesus upon human history has been greater than that of Alexander, Caesar, Napoleon, Washington and Lincoln rolled into one and manifolded a hundred times. Judaism and Christianity its first off-spring, form the bed-rock of modern civilization. From thence have been derived the code of ethics, the broadening sense of human fraternity, the zeal for works of love and mercy, and the higher sanction of human behavior.

The dynamic effect of the Christian cult over the lives and conduct of its devotees cannot be better illustrated than its early trials and triumphs under the Roman Empire. A handful of peasants and slaves became obsessed with this new gospel which so energized their spirit and toughened their resolution, that they were enabled to endure cruelties, torture and terror such as never before had ever befallen the lot of frail human nature. But by some magic power which enabled them to glory in tribulation, in course of a few centuries they were enabled to conquer their captors through the passive power of suffering and love. The persecutors became the willing disciples of Him against whose followers they had hitherto breathed out hatred and slaughter. The triumph of Christianity over the power of Rome is the miracle of miracles, which actually happened. How can any one expect to convince the normal human understanding that that religion

Continued on next page

The Christian Church is the earthen vessel into which has been placed the heavenly treasure. Like all human agencies, the church has evinced the reactionary and the progressive tendencies. The one looks to the past; the other looks to the future. These opposite tendencies are inherent in the nature of man. The Church has been divided into these two conflicting camps

from its very incipiency. The party of reaction has often stood in the way of progress and thwarted human advancement. At times it has gained the upperhand and cast a stigma upon the name of religion. It has at times burned martyrs at the stake, thwarted the freedom of speech and conscience and indulged in acts of unbelievable cruelty. There are black pages in the history of the Christian Church. But the laven of the progressive spirit has ever been at work. It has steadily made gain over the less enlightened reaction and has won the final victory in every sharply drawn contest. Christianity should be judged by its dominant and triumphant spirit, and not by the ugly incidents and untoward episodes in which all human progress abounds. Like a running stream, Christianity contains within itself the potentiality of self-purification.

Religion and science have seemed to be opposable disciplines throughout the course of human history. Religion is rooted in the instinct of fear; science is grounded in the inward thirst for knowledge which banishes fear. Religion is deferential to the unknown and the unseen; thence defers only to the things we see and know. Religion makes for dependence; science for independence. In every historical conflict between science and religion, science has gained the immediate battle, but religion has won the ultimate victory. Religion is bold, daring, assertive, dogmatic. It demands an instant philosophy which explains in terms acceptable to the intelligence, credulity and superstition of the time of its promulgation, the beginning and end of things. Science is slow, cautious, deliberative. Religion cannot wait upon the slow movement of the intellectual process to explain the phenomena of the Universe. Moses could not wait for Copernicus, Sir Isaac Newton, Darwin and Einstein. But as fast as science fully demonstrates that any of the assumptions of religion are false or erroneous, religion has never failed to adjust itself to the fuller discovery of truth. The Church has accepted Copernicus, Sir Isaac Newton, and Darwin, and stands ready to incorporate Einstein as soon as his theory has been demonstrated in terms of normal human understanding. It is only the backward, reactionary fraction of the Church that has refused to follow the light of science. But it too has always been forced finally to accept the truth. There is no place now in Christendom, except in the dark nooks and corners where this religion seeks to thwart freedom of thought

or of conscience.

The Church has made many mistakes; what human institution has not? History is strewn with crimes committed in the name of Christianity. It has been claimed that from first to last a million martyrs have been victim to its cruel exactions. But this, of itself, does not prove it to be a handicap. For every martyr in the name of religion, there have been hundreds of

victims in the name of liberty. Ten million such victims fell on the battle fields of the world war, and yet the cause of liberty was no whit advanced. Now if we do not condemn liberty because its mistaken zealots demand the sacrifice of uncounted victims in its behalf why in logical consistency, should we condemn religion as a handicap because of the sacrifices, fruitful or fruitless, which have been exacted in its name?

Again, it is contended that Christians do not live up to the requirements of their creed, and therefore they are to be condemned as hypocrites who handicap human progress. It is too painfully apparent that professing Christians fall short of the requirements of their faith. The margin between creed and conduct, especially when applied to the Negro race, is appalling in its apostacy. But even here the Christian approximates his creed as closely as the patriot his political professions. The Christian Church in America lives as near to the fullness of the stature of the Sermon on the Mount as the state does to the doctrine of the Declaration of Independence. The Ten Commandments are no more openly flouted and flagrantly violated than the Constitution of the United States. Is the government a handicap to human progress because it deviated from its high pretensions? Then why the Church?

The Negro first came in contact with Christianity when religion was in a reactionary mood. The conscience was not then quickened to the moral evil of the institution. But no one, after reflection, would say that slavery, iniquitous as it was, was a handicap to the progress of the Negro. Slavery was a school of learning, as well as of labor. Through its cruel discipline the Negro learned the language, the industrial method, the moral code, and the cultural canons of the most advanced section of the human family. There was no other way that we can think of by which he could have received these priceless advantages. It may not be unbecoming to quote even the Scriptures in a religious discussion. God makes the wrath of man to praise him, and holds the remainder of wrath in restraint. The African has caught the secret and method of European culture. The enslaved Negro has become the most advanced section of the two hundred millions of his blood. If the continent of Africa is ever to be redeemed, it will be through the enslaved fragment in Christian lands. The enslavement of Joseph made for the salvation of the Israelitish race. It may prove so with the enslave-

ment of the African.

It may be argued that Christianity weakens the Negro's will and makes him satisfied with servility. The reverse is the truth. The Christianity preaches and teaches the fatherhood of God and the brotherhood of man. Wherever this doctrine finds lodgment, human slavery is doomed. Christianity and cowardice are incompatible terms. Denmark Veasey and

Nat Turner precipitated uprisings that their race might be free. Frederick Douglass, as did thousands of others, like Job's war horse, scented the breath of freedom afar off, and fled to the breathing thereof. Slaves by the thousands rushed to the Union lines in quest of the consciously felt right of freedom. The germ of Christianity was at work.

The progressive spirit of the white Christians very soon began to sense the wrong of human slavery. The Quaker conscience first began to work. There were doubtless other causes entering into the Emancipation of the Negro race. The political and economic issues had heavy weight. But in final analysis, it was the leaven of Christianity that overthrew the iniquitous and unchristian institution. It split the church in twain. The watchword of the Civil War was instinct with Christian faith and courage.

"In the beauty of the lilies
Chrisi was born across the Sea,
With a glory in His bosom
which transfigured you and me;
As He died to make men holy,
let us die to make men free;
For God is marching on."

The whole nation sang this battle hymn with joy and gladness. No one who sang it then, and no one who sings it now can ever for a moment let it enter his mind that Christianity is a handicap to the Negro. The war over, the Christian heroes of peace went as missionaries to the far away Southland to labor for the reclamation of the recently emancipated slaves. They built schools and colleges and established institutions of love and mercy in the name of that religion which gave them courage and faith. Howard University, Fisk University, Atlanta, Lincoln, and the rest are the outgrowth of Christian endeavor. These institutions alone will forever stop the suggestion and stifle the thought that Christianity is a handicap to the Negro's progress.

The progressive element of the Church gained so triumphantly over the reactionary adversary that today, there is not a single Christian in America nor on the face of the earth who advocates human slavery. It is an easy prophecy that in the years shortly to come there will be found no Christian anywhere who will advocate or practice human injustice.

Religion was essential to the Negro's

well-being because it furnished him a solace in the hereafter for the inescapable ills which he must needs suffer here. There is inherent wisdom in the apocalyptic philosophy which transfers to another world the joys which are forbidden in the vale of tears. The unsophisticated Negro in the darker days of slavery sang exultantly: "Earth is a desert drear; Heaven is my home". But his heaven was always a place of equality and justice. He felt that he would be recompensed in the sweet by and by for all of the wrongs and hardships which a cruel usage compelled him to suffer here below. As deftly as he dared, he called down the justice of Heaven upon the heads of those who did the wrong.

"If religion was the thing
that money could buy,

The rich would live
and the poor would die,
But thanks be to my God
it is not so,
If the rich don't pray
to Hell they'll go".

There was not an advantage which he craved for in Heaven that he did not in the deeper recesses of his being feel ought to and finally would be prevalent here on earth. There was not an injustice which he suffered from cruel usage which he did not believe would redound to his master in the day of reckoning. All of the overborne and heavily laden peoples of all times have had recourse to this apocalyptic philosophy which sustained them in the darker days of trial and tribulation.

It was also essential to the Negro's well being that he should take on the same form of religion as the environment by which he was surrounded. Let us suppose that the Negro had remained a heathen, and had adhered to the ancestral form of religion which he had practiced in the jungle of Africa. His relation to the Christian world would have been far more ruthless than it was. The Fourteenth Amendment makes the Negro a citizen and puts him on a footing of equality with the most coveted citizenship of the world. Does any sane person believe that the American people would ever have thus enabled four million of heathens and have incorporated them in the body politic? A race within a race constitutes a problem of great complexity; but when the issue of race becomes complicated with difference of religion the problem takes on a double order of difficulty.

Religion has not only not been a handicap to the Negro's progress, but it has been in the sphere of religious activity that he has made the greatest headway. Here he has shown the greatest executive ability and effective concerted will. He has organized four millions of his race in definite religious denominational allegiance. He has built thirty thousand churches and ordained forty thousand priests of God. His

Continued on back page

Church-1927

II

General.

The Proposed Negro Church Federation

From the Christian Recorder.

Much has been said about Organic Union of our Methodisms. We suggested in these columns some months ago our views. We have seen no reason to change.

We pray that Christians may be one in faith, one in purpose, one in life, striving together for the Kingdom of God as an actuality in this life.

But we have a dream, and a vision which we hope to see ere we die. It is no visionary impossibility. It is perfectly feasible and practical, and would fulfill a great need in our times.

There should be a Federation of all Negro churches so that they all may work on a unified program for the things which are to the best interest of the Kingdom of God in general and the Negro in particular. They should use the combined power of all the Negro churches, without interfering with the internal organization, for the purpose of improving the spiritual and moral condition of the Negro and his environment.

We have over a dozen denominations with an appreciable number of Negro members. We have 50,000 Negro churches and approximately as many preachers. We have at least five million Negro members in these churches.

We have two million Negro children in Sunday schools. We have the task of their religious education—a phase of education neglected in the public schools, and too often unknown in the homes. Because of our poverty and comparative illiteracy, we have the most difficult battle to wage, as a group, with the forces of vice, superstition, immortality and crime. This battle has been by no means a complete victory even when we consider that we have taken in 5,000,000 of the present generation as members of our churches. For even if every Negro who joins the church were by that fact elevated at once to higher moral and spiritual plane, it still remains a fact that Negroes are born twice as fast as they are twice born. In other words the Negro church membership consists of half or less than half of the Negro population. Still it remains a fact that no force touches Negro life so effectively, in all its relations, as the church, and no man wields the influence upon the race as does the preacher.

This latter fact ought to make it more apparent that there should be a unified program among the churches, regardless of denomination, for the spiritual and moral improvement of Negroes. We have national unified

programs for education under the religious point of view, the field of proper race adjustment General Education Board. We have a concerning courtship, marriage, par- have been instituted by the whites. general program to suppress lynching, child training. Co-operation If then, the Negro church could meet under the N. A. A. C. P. We have in a vital way with all other churches the white church half way in a broad other programs; but no general pro- and agencies to promote higher unified program, another generation gram for spiritual and moral improve- would see very different race relations

ment—the field in which we have 6. Cooperative Social Work. Our most material for organization. churches have not been strong enough

Furthermore, the Negro church is in this line. Our churches combined united Christian church. In a few to a great extent in the hands of Ne- can establish hospitals in the south days there will meet at Lausanne, groes. More than any other phase of where they are so badly needed. Switzerland, the World Conference on Negro life, the Negro directs his own Within five years, if Baptists, Meth- Faith and Order. The Negroes of spiritual and moral growth. Shall we etc., Presbyterians, Episcopalian, America want to be ready to take not have great pressure from the out- good, a score of first class hospitals church.

could be established in the south and We have above outlined in a hurried No, we should have more interest. more would follow. Jesus is still way the main features of a General So it is our hope to see all the Ne- preaching "I was sick." May he say Council of Federated Negro Churches. gro churches together on a unified to the Negro church "ye visited me"? We hope those interested will study it. program. We should like to see a The times are ripe. The people have We hope communities where there general committee of 250 representing the means—if we get together. are two or more churches will have

in proportion to membership of all Similarly, there is great need for their federation, or inter-denominational the churches—A. M. E., A. M. E. Zion, care of wayward boys and girls, for tional organization, and they will co- M. E., C. M. E., A. U. M. P., U. A. juvenile courts and probation officers, operate for the good of the com- M. E.; Baptists (Incorporated), Bap- tist Unincorporated, and Lott Carey guidance of girls and treatment of wish our bishops and other church Baptists; Presbyterians, Episcopalian, Congregationalists, Christians, Catho- lics, and other—which should be the unmarried mothers. And the children leaders will think on the matter of our church members often need general church federation. We be- general council, and above it and sel- ected from it, 25 of the wisest and best men selected by the council, as an greatest sinner against Negro child- hood; but what constructive suggestion has the Negro church made. True we have complained at the inactivity of the whites; but we have never in the spirit of Jesus pointed them to a bet- ter way. We believe that there are millions of white Christians who would welcome an aggressive social program among the Negro churches. It must be so if they have the spirit of Jesus.

FISK UNIVERSITY HOLDS AN INTER-DENOMINATIONAL MINISTERS' CONFERENCE

The Second Inter-denominational Ministers' Conference of Fisk University will be held June 20-24. A splen- dard group of speakers has been secured for the meetings.

7. Then there is the great and delicate question of Racial Relations. It concerns the south, and it concerns the north as well. We tried war to solve it, but war did not; then we tried politics and politics only increased the tension. We tried and are trying education, but no one whose in- formation is at all full, will say education alone will solve the problem. Some advocate property and money, but the great riots in Chicago, Philadelphia and other parts, to say nothing of the famous Sweet case of Detroit, were directly caused by property-buying among Negroes.

Any minister who is interested in the lectures will be welcome to attend. The purpose of this gathering as announced in the program is, "To afford an opportunity to ministers of all de- nominations to meet for a few days of study and discussion of the great common problems which they are facing in their work." Last year 71 delegates were in attendance; at the close of the meetings many of the men said, "We are very glad we came. We have received a great deal of inspiration and help for future work. We expect to be back next year."

Religion—the Christian Religion—is the only adjuster of proper race relations. For adjustment is a matter of religious psychology as race prejudice is a matter of religious psychology. The proper treatment of 12,000,000 Negroes by 100,000,000 whites will never be brought about by material force. Already this spiritual force is working, and while Negroes do much complaining, (and you cannot blame them too much as they are the "under dog") they do little thinking, and of even greater value and will be at present the most potent forces in more largely attended.

Many prominent speakers will be present and most worth while topics discussed as will be noted by the list below:

Rev. J. C. Austin—Minister of Pilgrim Bapt. Church, Chicago, Ill.

TOPIC—"The Preacher in His Pulpit."

Dr. Alva W. Taylor—Secretary of Social Welfare for Disciples of Christ, Indianapolis, Indiana.

TOPIC—"The Social Gospel and International Problems."

Rev. E. E. White—Pleasant Hill Community Church, Pleasant Hill, Tennessee.

TOPIC—"A-Seven-Day-A-Week Program for a Local Church."

Prof. J. B. Mathews—Dept. of Biblical Literature, Scarritt College, Nashville, Tennessee.

TOPIC—"The Message of the Old Testament to our Day."

Rev. W. C. Kelley—Minister of Bethesda Baptist Church, Opelika, Ala.

TOPIC. "Inter-denominational Co-operation."

Mrs. L. W. Kyles—Winston-Salem, North Carolina.

TOPIC—"The Minister in his Library."

Rev. Joseph Gomez—Minister of Bethel A. M. E. Church, Detroit, Mich.

TOPIC—"The Problems of a City Minister."

Dr. Thomas Elsa Jones—President Fisk University, Nashville, Tenn.

TOPIC—"Educational Trends in Our Day."

Some time will be given at the conference for general discussion on the topic, "What of the Future of the Rural Church." It is hoped that many of the delegates who attend the conference will come prepared to give some helpful suggestions in regard to this problem. Ministers of country or village as well as city churches will no doubt find the conference of utmost value.

After each lecturer has spoken on his topic an opportunity will be given for questions and discussion. The conference will be informal and will give opportunity for delegates to offer their experience on the problems that are under discussion. It is ex-

pected that each one attending the conference will add much to the value of the meetings by contributing from his study and experience. It is hoped by the committee in charge that the conference will bring to each delegate recreation, information and inspiration.

Because of the strategic position that ministers occupy in the life of the nation, this conference should make a most valuable contribution to religion and to progress.

Says Race Unity Alone Can Bring Peace To Mankind

LAUSANNE, Switzerland — "Thru unity alone can the kingdom of God be set up among men," declared Rev. Charles Henry Brent, white, in urging the removal of racial barriers before 500 delegates from parts of the world gathered here at the world conference on faith and order.

The conference, which has been called to unify the basic doctrine of religion of all peoples and all races, has been in preparation for 17 years and will cover 19 days deliberation.

Protestant churches of all denominations are representative, the Baltimore delegate being Dr. Peter Ainslie.

A Negro Church Federation

Dr. R. R. Wright, Jr., editor of The Christian Recorder, official organ of the A. M. E. Church, is advocating a federation of all Negro churches. His very interesting editorial discussion of this subject is reprinted elsewhere in the paper. Dr. Wright sets out six major objectives which he believes such a federation might achieve with inmeasurable benefit to the race and to the cause of religion. These objectives include: evangelizing the Negro, education of the Negro ministry, uniform Sunday school courses, cooperation in foreign missionary work, improvement of moral conditions in Negro homes and cooperative social work.

Evangelizing the Negro, uniform Sunday school courses and foreign missionary work as outlined by Dr. Wright to be included in the aims of such a Negro church federation as he proposes are better left for discussion among religious authorities and the editor of the Recorder has discussed them most interestingly as he has done in respect to the other aims of the proposed federation. Educating the Negro ministry, improvement of moral conditions in Negro homes and social work are things, however, which secterarians are freer to discuss with a larger degree of understanding than they are those things coming purely under the head of religious activities. For that reason the Journal and Guide will confine its comment on these last named.

Only about 2,000 of the 50,000 men holding pulpits in colored churches are educated. Dr.

Wright says, and he believes that in a federation the churches could combine their resources and establish seminaries in various sections of the country, thus creating more adequate facilities for educating our ministry. We are interested in seeing the educational status of the Negro clergy raised. Whether the churches could ever agree upon a proscribed curricula for seminaries under their combined operation is a different question. Doubtless, however, by federating they could do something that would more readily and effectively raise the standard in the Negro pulpit. But should such a federation as Dr. Wright advocates make appreciable headway in the improvement of moral conditions in the homes of our race and in cooperative social work as he outlines, it would prove to be the greatest thing for good that has come to our group since emancipation. The proper conception of courtship, marriage, parenthood and child training would be stressed under this head, the editor of the Recorder states. That is something to think about—the combined resources and influence of the Negro churches of America being brought to bear for the moral and physical elevation of the Negro child. "It is a consummation devoutly to be wished," and there can be nothing but hope that Dr. Wright's suggestion will fall upon fertile soil.

But the federation would attack another great problem of our group. "Our churches combined can establish hospitals in the South where they are so badly needed. Within five years, if Baptists, Methodists, Presbyterians, Episcopalians, etc., should cooperate for the public good, a score of first class hospitals could be established in the South and more would follow. Jesus is still preaching 'I was sick.' May he say to the Negro church 'ye visited me,'" asks Editor Wright. The suggestion that Negro churches should build hospitals for the alleviation of much of the suffering of their race, coming from a most eminent churchman, is almost too bold, yet so magnificent, to comprehend. It is so patently sound, however, that no comment is needed. We cherish most hopefully that our church people will hear and consider this most wonderful preaching of Dr. R. R. Wright, Jr.

→ *continued from back of I*

churches are on a property basis of eighty millions of dollars.

The independent Negro religious denominations have established and supported numerous schools and colleges. The race has no where established nor supported a single college, except under spur of the religious motive.

In politics and in business as well as in movements for political and civic reforms the Negro ministers lead the way.

Religion is not a handicap to the Negro in education, nor in business, nor in politics, nor in culture. It might be well then for the opposition to point out in what particular sphere of human progress does the handicap lie. It is a matter of universal remark that the race has made the most remarkable progress of any people in history. How could it have made such progress if Christianity has been such a heavy handicap?

Now if Christianity has indeed been a handicap to the race's progress, let us suppose, for the sake of argument that this handicap were removed. Wipe out every Negro church and Sunday School. Tear down his Young Mens Christian Association. Let the white race withdraw support from the schools and colleges in the

South, founded and fostered on the Christian philanthropy. Let us contemplate how much better off he would be without this religious encumbrance. There would be a rapid relapse back towards the jungle level of heathenism and barbarianism from which the Christian religion has rescued him.

If Christianity has been a handicap to that portion of the race which has embraced it, we would naturally expect higher standards and greater advancement in that section of the race that has been free from its baleful influence. We naturally turn to Africa for comparison. The native African is free from this handicap, and therefore, according to the opposition, he ought to be many degrees higher than his Christianized brother in other parts of the world. But why argue an absurdity.

Christianity has, in truth and indeed, not only not been a handicap to the progress of the Negro, but has been the chief agency in his salvation; not merely the salvation of his soul in the world that is to come, but his social salvation in the world that is here and now.

Note: This is the second article in the series. Mr. V. F. Calverton took a position opposite to that of Prof. Miller. Next month Prof. Gordon B. Hancock of Virginia Union University will discuss the subject in the September Number.

Dr. Garner Installed Interdenominational Ministers' President

Interesting exercises marked the installation of the Rev. A. C. Garner, president of the Interdenominational Preachers' Association, at Salem M. E. Church Monday afternoon, October 10. Rev. Dr. J. W. Brown, pastor of Salem A. M. E. Zion Church, installed the new president and other officers. Rev. Garner preached an inauguration sermon that was a masterpiece. *9/13/21*

There were addresses by the Rev. Dr. Russell, pastor of the National Ministerial Alliance, Washington, D. C., the Rev. Dr. Charles A. Tindley of Philadelphia, the Rev. L. W. Miller of the Congregational Church and others.

A ladies quartet led by Mrs. F. A. Cullen, sang several inspiring selections.

Among the other officers of this organization are the following committees: Executive Committee: Revs. Bolden, Bell, Hinton, Butler, Robinson, Rodgers, Innes, Spearman, J. W. Brown, Thomas, Lawson and Strachan; Program Committee: Revs. Hinton, H. I. Thomas, G. M. Oliver, Robinson and Mr. McLean; Membership Committee: Revs. W. C. Brown, S. W. Wigfall and Florada Howard; Courtesy Committee: Revs. Walton, W. A. Byrd, Calvin Lane and B. Waters.

Church-1927

Lutheran.

WINSTON-SALEM, N. C.

Subsidiel

OCT 19 1927

**NEGRO LUTHERANS
TO BUILD CHURCH**

A permit to construct a chapel for colored people has been granted by the Board of Lutheran Missions by M. K. Holjes, building inspector, and work is to start at once. The building will be on Fourteenth Street, between Cleveland Avenue and Curry Street, and will cost about \$10,000. Measuring 24x20 feet, it will contain three rooms.

Church-1927

Circulated 1,500,000 Bibles In The Past 25 Years

**PRESIDENT BETHUNE AT
TENDING DISTRICT CON-
FERENCES OF FLORIDA
METHODIST EPISCO-
PAL CHURCH**

of the Conference In Jacksonville—To Florida
In Clearwater—To South Flor-
ida Conference on Wednesday,

Dr. Wragg has been very efficient Thursday and Friday, February 2, in the circulation of the Scriptures. During the years of his service with the American Bible Society he has supervised the distribution of 1,300,000 copies of the Scriptures. He has had in his employ between four and five hundred men and women. Some of these workers have entered the leading pastorates of this country.

Dr. Wragg holds the unique position of "Dean" of the Agency Secretaries in the United States. He was born in Charleston, South Carolina, October 15th, 1855. It was here he attended Avery Institute and during 1871-72 studied at Claflin University at Orangeburg. In April, 1885, shortly after the opening of Gammon Theological Seminary, Atlanta, he entered the seminary and graduated in June 1888. It was while here he met Mrs. Wragg, who was a student in Clark University, situated on an adjacent campus.

In 1901 the Board of Managers of the American Bible Society decided to set up in the United States Conferences of the State Methodist agency similar to those which were carrying on its work of distributing the Scriptures in foreign lands.

Many of the auxiliaries of the Society had done a good work in the South for the colored people in connection with their general local religious education in Bethune-Cookman College, is attending the Scripture distribution but there were still large areas not covered by the Bible workers.

This peculiar need could not well be met without attempting some new measures and it was, therefore, decided to create a special agency for the "Colored People of the Methodist Episcopal Church, South."

In looking about for some one to take charge of this Agency it was natural to seek for advice from the Gammon Theological Seminary, the only institution in the country giving its attention wholly to the training of colored preachers. The President, now Bishop Wilbur P. Thirkield, recommended Rev. John Percy Wragg. Mr. Wragg had, at that time, had experience as a pastor and as a Presiding Elder in the Savannah and Atlanta Conferences of the Methodist Episcopal Church

M. E.

White Banker Presents Frederick Congregation \$3000

Frederick M. E. Church, Frederick, Md., is the recipient of \$3,327.62 from Mr. Baker, white, president of a Frederick bank which will pay off all indebtedness of the church except the mortgage.

*Bened - Gammon
Baptist* The banker, according to the Rev. C. Y. Trigg, District Superintendent of the North Baltimore District, was impressed with the splendid work of the Rev. D. B. Dotson, pastor of the church. The minister has raised \$4,000 for the church during the last year. The site for the church was purchased during the pastorate of the Rev. L. J. Valentine, 1316 N. Stockton street, a former pastor of the Frederick Church.

NEW ORLEANS, LA.

States
JUN 20 1927

BROTHERHOOD OF NEGRO CHURCHES HOLD BIG MEET

The Brotherhood of the New Orleans District, negro, of the Methodist Episcopal Church, met in Malalieu Methodist Episcopal Church, in Sixth Street, Sunday, and listened to arousing address by dean R. B. Hayes of New Orleans University.

Devotional exercises were conducted by Rev. H. R. Williams, pastor. Prayer was offered by Rev. Andrew Turner. The welcome address was by Sedonia Graves; the response by Joseph Davis; a resolution was read on the death of Thomas Smith, president of the First Street Church's Brotherhood, and treasurer of the district Brotherhood.

In the course of his talk Dean Hayes said that the worse time for the flood sufferers will be when they have to return to their homes and start to build anew with worn out tools. Rev. R. A. Wamsley and Walter Lyons, the latter president of the local church's Brotherhood addressed the meeting. A solo was sung by Viola Baptiste.

The next meeting will be in St. Matthew Methodist Episcopal Church, Algiers.

TIMES-DISPATCH RICHMOND, VA.

JUN 11 1927

HELP FOR COLORED CHURCH STRESSED

Bishop Urges Methodists to
Assist Negro De-
nomination.

Petersburg, Va.
PETERSBURG, VA., June 10.—In accordance with the wish of Bishop Collins Denny, all Methodists in the Virginia Conference will be called upon to lend their support to further increase co-operation with the Colored Methodist Church, and to that end mass meetings will be held at various points this month.

The second of these meetings will be held in Petersburg at Washington Street Church at 8 o'clock Sunday night June 19. The first will be held at Broad Street Church in Richmond, next Sunday. Similar meetings are to be held in Norfolk, Portsmouth, Newport News, Lynchburg, Roanoke, Danville and Suffolk.

RICHMOND, VA.

News
JUN 14 1927

Bishop Denny Will Address Mass Meet On Negro Education

Congress
PETERSBURG, June 14.—(Special to The News Leader)—Bishop Collins Denny of the Virginia conference will be one of the principal speakers at the mass-meeting of Methodists at 8 o'clock tonight in the Washington Street church, at which time he will discuss the relation of the white and colored churches with a view of further strengthening co-operation between the races.

T. S. Southgate, of Norfolk, conference lay leader, will preside, and the negroes will be represented by Rev. J. A. Martin, D. D., colored, Sunday-school secretary of the Colored Methodist church.

Not only Methodists, but members of all denominations have been invited to attend this meeting, in view of the general interest in the topic to be discussed.

The colored speaker is expected to

give first-hand information about the work of Paine College, the educational institution of his church at Augusta, Ga., which was started fifty years ago under the joint auspices of the white and colored churches. Work at this school has been endorsed by the house of bishops, and Methodists will be called upon to give further support and co-operation toward it.

Tonight's meeting will be the second of a series being held throughout the conference. Other gatherings will follow at Norfolk, Portsmouth, Newport News, Lynchburg, Roanoke, Danville, Fife and Suffolk.

M. E. LAYMEN SEEK PLACE IN CHURCH CONFERENCE

Chicago, Ill.
CHICAGO, AUG. 17.—A proposed amendment to the constitution of the Methodist Episcopal church providing for admission of laymen to the annual church conference was issued Sunday by the General Laymen's Association of the church as its first important step in a new movement toward gaining a voice in the annual conference activities.

The proposal to admit laymen to the conference was defeated before the last general conference by a vote of the ministers, although it had been endorsed unanimously by the laymen's organization.

The amendment would provide for participation of laymen in conference on the basis of one laymen for each 800 church members in bounds of the conference. At present the laymen have no official voice at the conference.

The proposed amendment will receive its first consideration at the central Swedish annual conference on August 24, at which Bishop Edwin Holt Hughes will preside.

Congress
Bishops Matthew W. Clair and Robert E. Jones Will Head Churchmen Expected To Attend From All Sections Of Country

A national conference of city pastors and social workers of the Methodist Episcopal Church will open at Union Memorial Church, of which the Rev. B. F. Abbott is pastor, Monday. The conference will close Friday. It will be conducted under the auspices of the Board of Home Missions and Church Extension of the M. E. Church.

About 100 of the leading Methodist Episcopal church preachers and workers led by Bishop Matthew W. Clair of Covington Ky., and Robert E. Jones, of New Orleans, are expected to be in attendance.

Congress
To Discuss Problems.
The conference will discuss all

phases of city problems that the church must deal with and formulate methods for dealing with these problems more effectively. In the morning and afternoon sessions committee groups will deal with the problems. At the evening sessions which will be given. The public will be admitted to these sessions.

On Thursday evening, Dr. J. E. E. Bohne will deliver his famous lecture entitled, "Three Feet Make One Yard."

The Area Council of the Covington Area, of which Bishop Claire is the head, will be in session during the last two days of the national meeting.

Will Give Addresses

On Monday evening addresses will be made by Bishop Claire and Dr. E. D. Kohlstedt, Philadelphia corresponding secretary Board of Home Missions and Church Extension.

The program for the following evening will be as follows:

Tuesday after devotions will be in charge of Rev. Stanley E. Granum of Cleveland speakers will include Rev. W. A. C. Hughes, Rev. E. M. Conover, Rev. F. D. Newell New York; Rev. E. W. Kelly, Galveston, Tex.; Rev. R. D. Redmond Chicago, and Rev. Guy Goodsell, Denver.

Wednesday, Miss M. E. Samson Philadelphia, Rev. F. S. Delaney Garey, Ind.; W. W. Alexander, Atlanta, Ga. Rev. Ashbie Jones, pastor of the Third Baptist Church, St Louis, and Bishop Robert E. Jones New Orleans, will speak.

Thursday, Rev. Merrill Holmes Chicago; Mrs. R. K. Smith, St Louis, Dr. John T. Brabner Smith Chicago; Rev. M. A. Dawber, Philadelphia; Harry K. Craft, St. Louis, secretary Y. M. C. A., and George E. Haynes, New York, will be on the program.

Friday, George E. Haynes will give an address on "The Negro in Industry—What the Last Ten Years Reveal." George Arthur, Chicago; Rev. B. T. McEwen, Birmingham, Ala.; Perry Parker, Rev. H. S. French, Philadelphia, and Dr. Melvin P. Burns, superintendent city work, Board of Home Missions and Church Extension, Philadelphia, will give addresses.

JOURNAL DALLAS, TEX.

SEP 6 1927

Negro Ministers From Four States Convene

TYLER, Texas, Sept. 4.—The negro Methodist pastors of Arkansas, Oklahoma, Louisiana and Texas are holding a pastors' school at Texas College of this city with a large attendance of both clerical and lay delegates from these States. Dr. J. W. Perry, general secretary of missions of the Southern Methodist Church, is conductor of the school, which is operated annually by the Methodist Episcopal Church, South, in behalf of the negro Methodist Church and for the general improvement of its ministry. Among the high churchmen who are attending the sessions and who are addressing the school are Bishop John W. McKinney, Bishop R. T. Brown, Dr. N. W. Clark, Dr. D. B. Bowers, Dr. Andrew Sledd, Dr. Samuel A. Steel, Dr. J. H. Dillard, Dr. J. H. Douglas, Dean R. H. King, Dr. R. P. Tyler, the Rev. H. P. Porter, the Rev. C. H. Carter, the Rev. L. C. Porter, Dr. J. H. Lockett and many others high in church rank. Classification of the undergraduates in the negro ministry and location for study were made by the bishops present. Lectures, sermons, discussions and round table conferences are proving a great inspiration to the thousand negro ministers in attendance here.

POST-DISPATCH ST. LOUIS, MO.

SEP 27 1927

CHURCH WORK AMONG NEGROES DISCUSSED

World Service Commission of
M. E. Church Opens Con-
ference Here.

About 100 delegates opened a five-day conference under the aegis of the World Service Commission of the Methodist Episcopal Church at the Union Memorial M. E. Church, 208 North Leffingwell avenue, yesterday.

The conference is for the purpose of discussing the problems of the city pastor, particularly as pertaining to religious work among the Negroes. Among the clergy at-

tending are Bishop M. W. Clair, Covington, Ky.; Bishop R. E. Jones, New Orleans; Dr. Guy Goodsell, Denver; Dr. J. W. Bowens, Atlanta and others.

"One fourth of the 7,000,000 rural dwelling Negroes in the United States live and work under conditions as primitive as you would have found before the Civil War," declared Dr. W. A. C. Hughes, director of the Bureau of Negro Work, Methodist Episcopal Home Missions and Church Extension, at today's conference.

"In addition to this condition there is the problem of the Negro in the North," Dr. Hughes said. "The World War emergency and resultant high wages lured thousands of Negroes from their Southern homes to the industrial centers of the Middlewest and East. Today every third Negro lives under urban conditions while formerly only one in five was a city dweller. The isolation of the Negro in American cities has become an established fact out of which fears, friction and outbreaks have developed.

"The great agency through which the Negro is to be lifted is the church. The finest thing that can be said about the Negro is that he believes in the church of God. Of the 10,463,000 Negroes in the United States approximately half of them are definitely connected with some church. The ratio of church members among Negroes is much larger than among whites. The larger groups of Negro church members are: Methodist, 332,000; Baptist, 90,000; and Roman Catholic, 52,000. There is no question as to the responsibility of the white membership of these churches to help their Negro brethren to better things."

Dr. Elbert M. Conover, director of the Bureau of Architecture of the Methodist Episcopal Church, spoke in favor of more beautiful churches at the opening session yesterday.

Church - 1927

14. E.

American Bible Society Honors Dr. Wragg

as a presiding elder in the Savannah and Atlanta Conferences of the Methodist Episcopal Church.

IN HONOR of a quarter of a century's continuous service with the American Bible Society, the Rev. Dr. John Percy Wragg, secretary of the society's Mrs. Wragg, he moved at once to Atlanta and made that Agency for the Colored People in the United States, was

When elected, he was pastor in Newman, Ga. With his headquarters from the spring of 1901 to 1920.

His home was consecrated to the work of the American Bible Society. The depository and the headquarters for correspondence and administration were located there. The early years were spent in traveling, visiting his entire field, and carrying on the work of a colporteur. During this time he was gathering together a staff of colporteurs his wife, Mrs. Jessie Elizabeth whom he trained to the same heroic, unselfish service as

given a testimony of appreciation for his remarkable services by the board of managers of the society recently. A recognition of the devoted services of this time he was gathering together a staff of colporteurs his wife, Mrs. Jessie Elizabeth whom he trained to the same heroic, unselfish service as

abed Wragg, was also in- that exhibited by himself.

cluded in the resolution.

No one who is not familiar with the problems of travel- ing for a colored man in those days can understand the difficulty which these workers faced. Mr. Wragg won the respect and esteem of the consequential people in all of the agency secretaries in the United States. He was born in Charleston, S. C., October 15, 1855. It was here he attended Avery Institute, and during 1871-72 studied at the Claflin University, a Special Agency for the Colored People of the South

in the United States. He was here he met Mrs. Wragg, who was a student in Clark University, situated on an adjacent campus.

the Agency for the Colored People of the United States.

Dr. Wragg—for during this time he had received the de-

gree of Doctor of Divinity—transferred his residence

from Atlanta to New York City, and established his office in Bible House, Astor Place, the headquarters of the American Bible Society.

He divided his work into four or five sub-divisions, with headquarters at Atlanta, Charleston, Houston, Cleve-

land, and for a time at Memphis. The agencies are in

charge of men trained by Dr. Wragg and conse-

cated to the great work of bringing the Scriptures to

their people.

Dr. Wragg has been very efficient in the circulation

of the Scriptures. During the years of his service with

the American Bible Society he has supervised the distri-

bution of 1,300,000 copies of the Scriptures. He has had

in his employ between four and five hundred men and

women. Some of these workers have entered the leading

pastorates of the churches of the colored people of this

country.

Dr. Wragg has also established connections with the

principal denominations among the colored people. He is

welcomed in their pulpits at their general gatherings and

the best. Some, of course, will never get any better—they have passed the age. Others will get no better—totally without the art required to maintain a confidential friendship with their superiors in office. Some have unfortunate luck like the man who, on his way to Jericho, fell among thieves, beaten, scared, and torn in name and influence; left as dead, and no Christ to pass to rescue and reinstate them. Something must be done, some kind of a change must take place. This underpaid group is smarting under the severe strain. The effects are becoming visible. It is seen and heard in the life and action of that group; in the effects on their wives and children. In the decrease of membership, poor attendance in church, and almost the entire absence of the young people. Brethren, we may as well face these facts, grave as they are, and seek somewhere for an immediate remedy. First, I would offer less Annual Conference travel. Divide the Conference into two divisions, which would cut down the annual traveling expense at least one half. This would give the district superintendents less travel and a chance to do more effectual work. Second—of course the following will be a little noticed because radical, and after all in time it might have to be done—have biennial Conferences instead of Annual Conferences. This would give a greater meaning to the office of the episcopacy and a character, his consecration, and courtesy.

With the movements of the Negro population into Society, Dr. and Mrs. Wragg were asked to be present. They were entirely unprepared for the surprise which other parts of the country, it seemed desirable to enlarge the sphere of this agency. In 1920 it was changed from the society had planned for them. Why should they be honored especially? They had been doing but their daily tasks. Their every day revolved around the one great Dr. Wragg—for during this time he had received the de-theme which to them spelled existence.

They were welcomed by President E. Francis Hyde, from Atlanta to New York City, and established his office in Bible House, Astor Place, the headquarters of the American Bible Society.

in modest and unassuming manner, was one which will be

long remembered by those there. It was to his Master Dr. Wragg gave any glory attached to his work. He was

land, and for a time at Memphis. The agencies are in but the instrument through which God had made possible

the upbuilding of His kingdom.

Dr. William I. Haven, senior secretary, in the name

of the society presented Dr. and Mrs. Wragg with a

beautiful basket of flowers. The members of the board

were then given an opportunity to meet and congratulate

Dr. and Mrs. Wragg. They all rejoiced in the opportu-

nity of honoring them, and later directed that a testi-

monial be placed upon the records of the society. An

embossed copy will also be given Dr. Wragg.

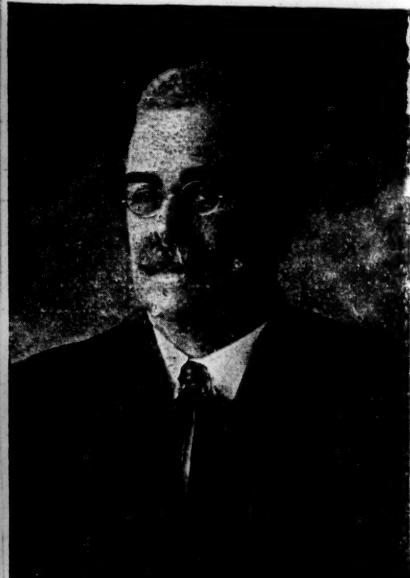
In thus closing the twenty-five years of their service,

the American Bible Society is ennobled and enriched by

the work which they have given. Dr. Wragg has brought

honor to the society in all parts of this great country

welcomed in their pulpits at their general gatherings and



Courtesy American Bible Society, N. Y.

DR. J. P. WRAGG

Orangeburg. In April, 1885, shortly after the opening of Gammon Theological Seminary, Atlanta, he entered the seminary and graduated in June, 1888. It was while here he met Mrs. Wragg, who was a student in Clark University, situated on an adjacent campus.

In 1901 the board of managers of the American Bible Society decided to set up in the United States an agency similar to those which were carrying on its work of distributing the Scriptures in foreign lands. Many of the auxiliaries of the society had done a good work in the South for the colored people in connection with their general local Scripture distribution, but there were still large areas not covered by the Bible workers.

This peculiar need could not well be met without attempting some new measures, and it was, therefore, decided to create a special agency for the "Colored People of the South."

In looking about for someone to take charge of this agency, it was natural to seek for advice from the Gammon Theological Seminary, the only institution in the country giving its attention wholly to the training of colored preachers. The president, now Bishop Wilbur P. Thirkield, recommended the Rev. John Percy Wragg. Mr. Wragg had at that time experience as a pastor and

MAY 3, 1927
PASTORS OF COLORED M. E.
CHURCHES ARE RETURNED

Few Important Changes Made by
Lexington Conferences—Ses-
sions Are Closed.

The Lexington M. E. conference (colored), which has been in session at Simpson M. E. church, closed Sunday evening. Dr. L. H. King, editor of the Southwestern Christian Advocate, addressed the conference in the afternoon when the session on "Race Relations" was held at Roberts Park M. E. church. Bishop Locke, of the St. Paul area of the Methodist Episcopal church, read the assignment of ministers at the close of the services at Roberts Park church.

All district superintendents of the conference were reassigned as follows: The Rev. P. T. Gotham, Chicago district; the Rev. S. H. Sweeney, Indianapolis district; the Rev. L. E. Jordan, Lexington district; the Rev. G. W. Tindall, Louisville district; the Rev. T. L. Ferguson, Columbus district.

No changes were made in the personnel of the Indianapolis M. E. churches.

Appointments for Indianapolis district were: Anderson, T. S. Morris; Batavia, G. C. McPhee; Bloomington and Greenfield, S. A. Criss; Boonville and Rockport, J. H. Boiling; Cincinnati—Calvary, to be supplied; Mt. Zion, R. W. Stennett; St. Mark, W. L. Darius; Cleves, Allen E. Spells; Coke Otto, J. J. Mc- Kinney; Connersville, P. A. Morrow; Cumminsville, William Washington; Indianapolis—Barnes, J. C. Hayes; Scott, W. H. Riley; Simpson, E. A. Jackson of faith" by Dr. Nicholas Murray; White; St. Paul Mission, H. A. Wilkes; West Park View, J. E. Butler, President of Columbia University; Evansville, I. F. White; Jef-versity, yesterday morning Dr. Buting ship what cathedral that was that personville, D. R. Hickman; Laurel, appeared in company with Mayo C. H. Nell; Madison, George W. Lilius; Madisonville and College Hill, Walker on the platform at a special service of the Chelsea Methodist Church, held in the Coli- fane, T. J. Eddy; Episcopal Church, held in the Coli- Muncie, T. R. Prentiss; Newcastle, Geum Theatre, Broadway and 181st C. T. Parker; North Vernon, J. L. Street. The Rev. Dr. Christian F. Thompson; Princeton and Browns, Reisner, pastor of the church, who is S. M. Riley; Rushville, D. M. Jor-appealing for \$50,000 for completion of the temple, preside- Ian; Shelbyville, B. F. Holloway; Ferre Haute, J. M. Jordan; Watson of the temple, preside- and Cementville, William Miles.

"I have been reading the correspond- ence that passed between John Adams and Thomas Jefferson during the last fifteen years of their lives," said Dr. Rev. S. R. Stennett was sent to Cincinnati to take the place of the Rev. Mr. Bryant. The Rev. D. E. Skelton, for many years in Indianapolis, and for the last few years in Cleveland, was sent to Paris, Ky. "In 2000 years men have not improved in the art of government." This utterance and the Rev. S. R. Grinham was sent to Cleveland to take the church for Butler, by the "narrowness, pettiness" and love of proscription that "seems to be ingrained in many people in America." Many of our people, Dr. Skelton. These changes were regarded as the most important ones of the conference.

The Rev. Mr. White reported that \$43,000 had been raised by the conference. Approximately 500 ministers and their wives and other visitors attended the conference.

Chides Intolerant Christians.

"Christ himself was tolerant, but vituperation, vilification and persecution goes on all over the land, practiced by those who claim to be Christians," he said.

In the new skyscraper now under process of construction for the Chelsea Church Dr. Butler saw a "temple of service." "Spiritual things," he said,

"are among the durable satisfactions."

Human institutions, Dr. Butler went on, take a long time to build. "If despots were in power," he said, "they would grow more quickly, but they would be reared on foundations of sand." Dr. Butler then said that public opinion was a safer foundation in that it was built of the desires and will of most of the people.

Mayor Walker, who said he had arrived late "to be consistent," brought with him a \$1,000 check from "a man of churches in this city. Bishop R. who is neither a Methodist nor a Christian." He handed this to Dr. Reisner, saying that it came from a friend who did not wish his name to be made public, but who, being humane, desired to see the completion of the Broadway Temple.

Mayor Asks Aid of all Creeds.

Broadway Temple, said the Mayor, was needed in Washington Heights, and deserved the support of all creeds.

The Mayor then likened religions to railroads, letting Buffalo stand figuratively for Paradise. "The important thing," he said, "is not so much the route you take as to get there. Some of us take the New York Central, if we think it best, and others take the Erie." The Mayor commended Dr. Butler's remarks about intolerance.

Prior to the Mayor's speech moving pictures were shown of the new temple. Everything, from a swimming tank to the church auditorium, was pictured on the screen.

Dr. Reisner said the Temple would have the only Town Hall within five miles where "prohibitionists, anti-prohibitionists and even atheists might hold meetings."

The presence of the cross that will be at the summit of the Temple will according to Dr. Reisner, eliminate the possibility of any such shipboard conversation as the following taking place:

"That," said the American, "is the Cathedral of St. Woolworth."

Besides church music, there were negro spirituals and Spanish songs at yesterday morning's service. Fred Payne sang the spirituals, and Alberto Sanchez the Spanish music. Keith's Boys' Band played. About 1,500 at-

times-PICAYUNE
NEW ORLEANS, LA.

MAR 14 1927
ITE AND GRO
ESIDENTS HONOR
BISHOP HARTZEL

Methodists of Both Race
Pay Tribute to Founder
of University

BY HENRY H. AHRENS

A large number of white and colored people assembled Sunday afternoon in Wesley Methodist Episcopal Church, negro, to do honor to the oldest living bishop of the Methodist church, Bishop J. Hartzell, founder of New Orleans university, the Southwestern Christian Advocate of New

workers.

WESLEYVILLE, LA.

500 27 1927

Negro Methodists
To Seek \$5,000 Fund

500 27 1927

A campaign to raise \$5,000 for ed-

ication work in the negro Methodis-

Episcopal church, South, has been

endorsed by the Ministers' Alliance

and Ministers' Union of Jacksonville

and will be started here within the

next few days. The negroes are en-

deavoring to secure \$50,000 from the

state of Florida for the support of

Paine college, the leading project of

the church.

During the last four years more

than \$700,000 has been given for the

educational work of the negro

churches by the white Methodists of

the South, according to the Rev. J.

W. Perry, home mission secretary of

the Methodist Episcopal church.

Laughingly Ex-Governor Warmoth

stated that if he is still known as

a prince of carpetbaggers, Bishop

Hartzell might well be called the bish-

Paine college is located in Georgia

and was organized in 1870 by the ne-

gro Methodists. White Methodist

ministers have held the presidency of

the institution for many years and

op Hartzell to Africa to teach the na-

During its existence it has graduat-

ates to wear more clothes, when hired many negro ministers, teachers,

services could have been well emfarmers, lawyers and doctors. The

ployed in this country along similar lines. Mr. Warmoth closed his ad-

dress with a warm tribute to the

worth of the bishop as preacher, edu-

cator and world citizen.

Short addresses also were made by

Dr. C. H. D. Bowers, president of

the alumni association of New Or-

leans university; Mrs. E. Turner,

president of the State Women's Mis-

sionary Society and Professor A. E.

Perkins, public school principal. The

addresses of appreciation were

brought to a close by Bishop R. E.

Jones who spoke of the high esteem in

which Bishop Hartzell is held through-

out the bounds of the church.

NEW YORK EVE. POST

ARTS 1927

CHURCH FIRE LAID TO BOMB

Negro Pastor at Chicago Had Cam-

paign for Thompson

Chicago, April 6 (P).—Fire which

several of his experiences in this city destroyed the Fulton Street Negre

and in Africa. He attributed his suc-

cess to the fact that he was led of

God. He stated that the greatest

surprise of his life was when he was

appointed bishop of Africa.

In the course of his remarks he

referred to the recent effort made by

the Methodist Episcopal church, and

Methodist Episcopal Church, South,

to effect union, and with much

vigor, the aged churchman said that

the day would never come when or-

ganic union between the two great

bodies of Methodism would be ef-

fected without also taking over the

negro membership of the Methodist

Episcopal church. "Many may think

what I am saying is wicked," said

Bishop Hartzell, "but I know what I

am talking about." He thanked the

speakers for their words of commen-

dation and for their appreciation of

his pioneer work in this city.

DR. BUTLER HAILS BROADWAY TEMPLE

Calls It Answer to American
and Christians to Alien
and Pagan Bigotry.

WALKER PRESENTS \$1,000

Donor a Friend Who Is Not a
Christian, He Says—Asks
All Creeds to Help.

DR. REISNER OUTLINES AIMS

Skyscraper Church Will Be Oper-
Even to Atheists, the Pastor
Promises.

The presence of the cross that will be at the summit of the Temple will according to Dr. Reisner, eliminate the possibility of any such shipboard conversation as the following taking place:

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MAR 14 1927
ITE AND GRO
ESIDENTS HONOR
BISHOP HARTZEL

Methodists of Both Race
Pay Tribute to Founder
of University

Church - 1927

Moslem.

Islam Seeking Negro Converts Here; MOSLEM PROPAGANDA

Have Made 1,500 Converts to Faith

The Hand of Islam Stretches Out to Aframerica

A. T. Hoffert, of Chicago University, Describes Attraction of Koran in May Number of Messenger Magazine

"Islam is bidding for converts among the Negroes of our larger American cities. Not content to contest with Christian missions for the pagan tribes of Africa, Moslem missionaries are endeavoring to secure a footing in the most important centers of the West." So says A. T. Hoffert of Chicago University, who has been making a study of the movement for some time.

Under the heading "Moslem Propaganda," Mr. Hoffert contributes a very interesting article to the May number of the Messenger.

Beginning in 1920, with the coming of M. M. Sadiq, a Moslem missionary from India, the movement now has a membership of 125 in New York, with a Negro Moslem in charge; 36 in Indianapolis, with a Negro from Africa in charge; 75 in St. Louis, with a former Negro Christian clergyman in charge; 300 in Chicago, and others scattered throughout the country. Altogether there are almost 1,500 Negro Moslems in the United States today.

"I visited the Sunday services at the mosque," Mr. Hoffert continues, "repeatedly, talked with Negro converts and visited in their homes. For the most part they are confirmed believers in Islam. They read the Koran and other Moslem literature. Christian claims are discredited and Islam accepted at full value. The service opens with a prayer in Arabic; then the catechism is read, after which Arabic phrases in everyday use are reviewed."

The writer then describes the services, tells of the use of literature, and writes at length on the secrets of Islam's attraction to American Negroes.

Rv A. T. HOFFERT, Chicago University

ISLAM is bidding for converts among

the Negroes of our larger American cities. Not content to contest with Christian missions for the pagan tribes of Africa, Moslem missionaries are endeavoring to secure a footing in the more important centers of the West. In this paper I shall note the growth of Islam among Negroes, state the methods used by its promoters and endeavor to indicate the secret of its success.

Messenger

I. Progress of Islam in America

Organized Moslem groups are found at present in five American cities. New York claims a membership of 120 to 125. A Negro Moslem is in charge. Several Negroes and a group of Syrians form the Moslem group in Detroit. The local leader is a Syrian. Indianapolis claims about 36 members, a colored man from Africa is in charge. At St. Louis a membership of about 75 has been secured through the vigorous efforts of a colored leader who was formerly a Christian preacher. Some years ago he came in contact with the Moslem movement in Chicago and was converted to Islam. Upon returning to St. Louis he began presenting his new faith both to individuals and to groups. All local leaders serve their groups free of charge.

Chicago claims 60 to 70 active members although between 250 and 300 joined the movement. Thus, if this proportion is typical, out of the total 1,400 who have joined Islam in America, not over 400 can be called active members.

Mr. M. M. Sadiq of India came to America early in 1920 as a representative of the Ahmadiya Movement, an aggressive sect among the Moslems. This sect was founded about thirty-five years ago by Molla Ghulam Ahmad of North India. He claimed to be the promised Messiah and Madhi. He died in 1908. His son now heads the Ahmadiya Movement. Mr. Sadiq purchased a "flat" at 4448 South Wabash, Chicago, and converted it into a mosque.

This serves as the headquarters of the movement in America. Mr. Mohammed Yusaf Khan of India is at present in charge and makes his home at the Mosque. Mr. Sadiq returned to India in 1923.

I visited the Sunday services at the mosque repeatedly, talked with Negro converts and visited in their homes. For the most part they are confirmed believers in Islam. They read the Koran and other Moslem literature. Christian claims are discredited "like unto Moses." As John the Baptist and Islam accepted at full value. These new converts argue for Islam with vigor and power, so the Second Messiah in the person of Ghulam Ahmad came in the spirit and power of Jesus.

II. Services at the Mosque

The dome and its minarets distinguish the mosque in Chicago from adjoining flats. The prayer room on the second floor is just beneath the dome. Three rooms on the first floor which are connected by double-door ways provide room for the Sunday meetings. The attendance varies from 25 to 40, consisting mostly of adults. The serv-

catechism is read, after which Arabic

phrases in every day use are reviewed.

Miracles are attributed to ^{IV. The Secret of Islam's Attraction}

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CHICAGO - 1927

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"I visited the Sunday services at the mosque," Mr. Hoffert continues, "repeatedly, talked with Negro converts and visited in their homes. For the most part they are confirmed believers in Islam. They read the Koran and other Moslem literature. Christian claims are discredited and Islam accepted with full value. The service opens with a prayer in Arabic; then the catechism is read, after which Arabic phrases are recited.

The writer then describes the services, tells of the use of literature, and writes at length on the secret of Islam's attraction to American Negroes.

The Hand of Islam Stretches Out to Aframerica

II. Services at the Mosque

Mr. A. T. HOFFERT, Chicago University, claims that Islam is bidding for converts among the Negroes of our larger American cities. Not content to contest with Christian missions for the pagan tribes of Africa, Moslem missionaries are endeavoring to secure a footing in the more important centers of the West. In this paper passage

is a note the growth of Islam among Negroes, state the methods used by its propagandists, consisting mostly of adults. The service

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phrases in every day use are reviewed.

Mr. Khan, the lecturer, is listened to with interest.

Nods of assent are evident as the

Organized Moslem groups are found at interest. Nods of assent are evident as the

Christian speaker warms to his subject. His severe

criticisms of the West bring the largest re-

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he feels, which commands respect from the whites. It saved him from becoming a skeptic. Race prejudice was a factor in turning him to Islam.

A woman convert who had belonged to various churches spoke of her previous life like that of a dog or cat before its eyes are opened. Now the Negroes have their eyes opened; they are going to have their share of good things and stand on their own feet. She spoke of the universality of Islam, its way of life, one God, one aim one destiny.

The idealism of Islam is contrasted with the baser elements of the West. This idealism, however, is largely based on Christian scriptures. The Ahmadiya Movement is the product of western culture, Christian missions and early reform movements among the Moslems. Mr. H. A. Walter, in his book on *The Ahmadiya Movement*, quotes Dr. Griswold, a missionary, who was well acquainted with Ahmad: "The Mizra Saheb is honest but self deceived. So far as I am able to judge, his writings everywhere have the ring of sincerity." (pp. 20, 27). Early in life Ahmad spent many hours outnumbered and deserted by one of their allies just before the battle.

GRANTED PRECEDENCE IN PARADISE

"Mahomet thought so much of Islam is critical in its approach; it makes Bilal," writes Mr. Rogers, "that he granted him precedence in paradise, capital of race prejudice. It offers no constructive program. It overstates the values found in Islam; it undervalues Christianity. Verily, as I journeyed into paradise It lacks a discriminating judgment."

Yet, the simple theology of Islam attracts its adherents. It offers a simple philosophy of life; its code of morals are not so exacting. Its outstanding contributions however appear to be intellectual and social, rather than spiritual. Still, it has the capacity to make missionaries out of its converts. It is self supporting. It has possibilities of growth among the Negroes of our cities, two-thirds of whom are not being reached by the Church.

A NEGRO HELPED FOUND MOHAMMEDISM

New York, June—In the June number of *The Messenger*, a Negro magazine published in New York City, Mr. J. A. Rogers, the noted Negro author writes: "When the Christian Negro points with pride to St. Augustine, the Numidian Negro, and tells what he did to advance Christianity, the Mohammedan one can point to Bilal and tell what he did for Christianity's greatest rival. The Negro is, however, hardly likely to do so, as Islam, not only in theory, but in actuality, knows no color line. This Bilal Ibn Rahab whom Mr. Rogers dubs the "Warrior-Priest" is described as "dark, gaunt, with Negro features and bushy hair." He was the only one of Mahomet's original followers who did not recant when tortured by their masters for taking up the new religion. "In the depths of anguish the persecutors could force from him but one expression, 'Abad! Abad! (One, only one God.)

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WITHSTOOD TORTURES FOR NEW RELIGION

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When Mohammedanism had spread with the aid of the sword from India to the Atlantic Ocean, says Rogers, "The important task of being alive these ideals (of Mohammedanism) in the minds of the faithful was left to Bilal, while Mahomet was busy with the plans of battle and of government." Bilal took care that prayer was held no matter what was about to happen. At the battle of Ohod, while the enemy was advancing, he made the soldiers kneel for prayer, inspiring them with his fiery zeal, after which they rose and swept all before them although outnumbered and deserted by one of their allies just before the battle."

"Mahomet thought so much of Bilal" writes Mr. Rogers, "that he granted him precedence in Paradise. 'What shoes were those you wore last night?' he asked Bilal one morning. 'Verily as I journey into Paradise and was mounting the stairs of God I heard your foot-steps before me, though I could not see them.'

"After Mahomet's death Bilal continued his duties under the Caliph

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At the capture of Jerusalem, Bilal rode at Omar's right hand, and

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This article is one of the series on

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SAYS ISLAM FAITH KNOWS NO COLOR LINE

J. A. Rogers Explains
Its Popularity

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Negro Author Writes of Bilal Ibn Rahab.

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Church - 1927

THE WORKERS' CONFERENCE.

The Annual Conference of the Church and school workers of the Division of Missions for Colored People of the Presbyterian Board of Foreign Missions in session at Johnson C. Smith University this week is thoughtfully and carefully considering some of the vital questions pertaining to the Church and school work operated under the Board such as: Evangelism, Church Standards, Church Finance, Relation of Church to the Community, Christian Education, etc. The manner in which these questions are discussed by the Church and school leaders is destined to prove profitable to the work. The papers read before the Conference on the various subjects showed thorough preparation on the part of the writers.

It was encouraging to learn from Dr. McCoy that the Board of Foreign Missions has opened the way for the sending of colored missionaries to Africa. This is as it should be. To refute the argument that it is not wise or best to send colored Presbyterian missionaries to Africa it is necessary only to refer to the great work that is being done on the dark continent by colored missionaries sent out by other denominations of this country.

NEW YORK TIMES

JUN 5 1927

New Negro Presbyterian Church.
The St. Nicholas Avenue Presbyterian Church building, at West 141st Street, has been sold to the congregation of St. James Negro Presbyterian Church. The first service of the colored congregation will be held in the St. Nicholas Avenue edifice this morning. The pastor is the Rev. William Lloyd Imes.

PRESBYTERIANS TO SEND RACE CHURCH WORKERS TO AFRICA

Race Mission Work To Be Resumed As Missionary Applicants Qualify

Steps toward sending Negro Presbyterian missionaries to Africa were taken at a conference recently of the Presbyterian Board of Foreign Missions, No. 156 Fifth Avenue, New York City. A committee representing Negro members of the Presbyterian Church, members of the Presbyterian Delegation to the World Conference on Africa, held in Belgium last September, and representatives of the Presbyterian Foreign Board, were present. A resolution adopted reads:

"As soon as the West African Mission and the Presbyterian Board have acted concerning the number and type of missionaries desired for appointment and assignment to Africa, appeal should be made to the colored churches for contributions for the support and equipment of this particular work."

To Sail in 1928.

The conference also requested the candidate department of the Presbyterian Foreign Board to receive applications of candidates from Negro churches with the expectation that those who qualify and for whom there is work to do might be able to sail for the field in 1928, or as soon therefore as practicable.

Negro Presbyterians have for many years desired to send missionaries of their own race to the foreign field. Formerly these missionaries were sent to Liberia and as many as sixty went to that country from the Presbyterian Church, but the work was later discontinued. Resolutions adopted at the International Conference in Belgium last summer also favored sending Negro missionaries to Africa.

Present at the New York Conference were Dr. J. W. Lee, Philadelphia, President of the Afro-

American Council; Dr. J. W. Broley, Albany, Ga., representing Atlantic Synod; Dr. A. B. McCoy, Atlanta, Ga., Field Superintendent for Sunday school missions of the Presbyterian National Board and delegate to the Le Zoute Conference; Dr. W. C. Hargrave, Danbridge, Tenn., representing East Tennessee Synod; the Rev. John T. Colbert, pastor of Grace Presbyterian Church, Baltimore, Md.; Mrs. H. L. McCrory of Johnson C. Smith University, Charlotte, N. C.; Missionaries from Africa were Dr. W. C. Johnston and Mr. and Mrs. George Schwab.

BANNER
NASHVILLE, TENN.

MAY 24 1927

GENERAL ASSEMBLY OF COLORED C. P. CHURCH

Sweetwater, Tenn., May 24.—(Special)—The general assembly of the Colored Cumberland Presbyterian church has just closed its fifty-third session held at this place with the First Colored Cumberland Presbyterian church, of which the Rev. W. D. Edington is pastor. Resolutions were adopted endorsing the efforts of the national and state governments to stamp out the manufacture and sale of liquor and against the divorce evil.

The Rev. D. S. Robinson, Marshalltown, Ia., is moderator, the Rev. C. G. Hardison, Evansville, vice-moderator, Elder G. W. Sadler, Waco, Texas, stated clerk and Elder F. L. McWilliams, Athens, Ala., treasurer.

This is the only Presbyterian body in this country controlled by Negroes and through it much is being done to advance the Negro race.

3-5-21

BROOKLYN CITIZEN
AUG 1 1927

PRESBYTERIAN CONFAB OPENS AT STONY BROOK

Principal Speaker, Dr. J. C. Orr, of Pittsburg, Attacks Class Distinction

STONY BROOK, L. I., Aug. 1.—The United Presbyterian Conference opened here yesterday under the direction of the Rev. Dr. Walter B. Green, of Philadelphia and the Rev. Dr. Charles Miller of New York City.

The principal speaker was Dr. J. C. Orr of Pittsburg. In his address, Dr. Orr attacked class distinction and declared that negroes should not be kept from leading residential districts.

"God's love is the greatest thought expressed in the Bible," Dr. Orr said.

Presbyterian.

"We toil to increase our mental powers as an athlete makes every effort to strengthen himself physically. Little attention is paid to the spiritual side of life.

"It is one thing to know about Christ, but it is another thing to know Christ. Too many of us content ourselves with merely knowing about him," Dr. Orr told his audience.

The convention will continue here until Saturday.

OUR PRESBYTERIAN COLLEGES AND THEOLOGICAL SEMINARIES.

We have many reasons to thank God for the commendable progress our colleges made during the past year, and for the encouraging support given them by the Church and others interested in Christian Education.

Five years ago the North Central Association announced that on March 1, 1927, the standards for accredited colleges would be advanced. It is gratifying to know that all of the Presbyterian colleges located in the area of the North Central Association met the advanced requirements for "A" rating by the Association when the advanced standards became operative.

The total resources of all the colleges connected with the Board were increased by \$611,949.00, and the total endowments by \$690,175.00.

Receipts of the Board from living givers for the year 1926-1927 were \$857,460.39, a decrease of \$41,338.40 as compared with the receipts from the same sources the previous year.

Notwithstanding this fact, by curtailing its work to some extent and by exercising the strictest economy otherwise, the deficit of the previous year, \$196,609.92, was reduced by \$18,010.56.

While the financing of our Christian Colleges is very necessary, the kind of training offered the youth in these institutions is

more important, for the training of the head without the training of the heart is useless, if not dangerous. The Board of Christian Education, realizing this fact, arranges with certain ministers annually who are peculiarly fitted for the work to visit the colleges connected with the Board, for the purpose of delivering evangelistic sermons and making vocational addresses to the students and conducting personal interviews with them.

In accordance with this plan, forty-one of our fifty-four colleges were visited during the past year by ministers of experience and adaptability for the work, who delivered 447 sermons and addresses, and had 1,482 personal interviews with students. In these meetings and interviews 670 students made definite decisions for Christ, and 407 decided to dedicate their lives to distinctive Christian service.

There is no calling greater than that of the Christian ministry. It follows, therefore, that there is no more important phase of education than that of training men for the ministry. We thank God that the Presbyterian Church has always stood for an educated ministry.

It is gratifying, therefore, to know that there were added to the endowment of our seminaries during the past year \$22,790.00 in real estate and \$275,645.00 in permanent funds. This, however, is not a large sum considering the fact that our Church has thirteen of these institutions. As with colleges and universities, theological seminaries must have adequate endowment to make possible first-class work and so guarantee their future. Each chair in our seminaries should be fully endowed. The Church can and ought to do it, that these institutions may not at any time be handicapped in their work of training men for

Church-1927

Reformed Zion Union Apostolic Church.

Reformed Zion Union

Apostolic Church Grows

Washington.—The department of commerce recently announced, according to the returns received, there were in the United States 48 churches of the Reformed Zion Union Apostolic church in 1926, with 4,538 members, as compared with 47 churches and 3,977 members reported in 1916. These churches are located in the states of Virginia and North Carolina. The total expenditure for 1926 amounted to \$37,601. The value of church property was placed at \$134,075. Of the 48 churches reporting, five were located in urban territory and 43 were in rural areas.

The Reformed Union Apostolic church is the outgrowth of the peculiar situation that confronted the Race Methodists in certain parts of Virginia at the close of the Civil war. They were no longer permitted to gather for worship in the white churches; were not in harmony with the ecclesiasticism of the African Methodist denomination and without educated leaders. It was not until 1882 that the name they now bear was adopted and the church began a healthful growth. The doctrines and policy of the Methodist Episcopal church are in general accepted. Rt. Rev. F. Watson is bishop with headquarters at Laclede, Va.

Church - 1927

Unification of A.M.E.Z. and A.M.E.

ORGANIC UNION

ORGANIC Union between Negro Methodists has been a mooted question for more than a half century. It has failed for that number of years because of petty jealousies, vanities, ambitions, and the doubtful methods employed in assaying to effect it. When there was not a quarrel over a name, or the fear of absorption by one or the other of the denominations, the suppression of free speech, and independent action, coercion and intimidation have been resorted to with discordant results. Again there has been upon occasion, discovered an eagerness to proceed hastily, irregularly, to rush things through in a spirit which created suspicion, invited resentment, and frustrated efforts at union.

Some zealots have been contemptible of the people whom they wish to unite. Congregations and quarterly conferences have been ignored. In the congregations and quarterly conferences at least, there would be freedom from episcopal scrutiny, or the apprehension of episcopal displeasure.

The Annual Conferences have taken their cue very largely from the Presiding Officer, who, if he himself, did not possess strong individuality and convictions, yielded to the judgment of more vigorous intellects, and induced his ministers to join him. And some complacent ones have agreed to certain things in certain environments, only to repudiate their actions when outside of that environment. But under the spell and exigencies of the World War, the spirit of cooperation which it engendered the fires of unity were rekindled, and whites and blacks of a common faith and polity saw the folly, the expense, the disadvantages and disservice of separateness, as well as its contradiction of the aim of the Great Head of the Church, and became feverish for unity.

However the Methodist Episcopal Church and the Methodist Episcopal Church, South, fell down in the attempt. Methodism had a rocky road in England. The Birmingham Plan among Colored Methodists was rejected by the Colored Methodist Episcopal Church; although both the A.M.E. and the A.M.E. Zion Churches had unanimously ratified it in their General Conferences. Thus the union of Negro Methodists in America once more failed.

The absence of any tears at this failure caused the sincerity of some of the leaders in the movement to be suspected.

But hope thrives in the Methodist bosom, and once again with unusual spontaneity Bethel and Zion have undertaken organic unity. There are signs in the prosecution of their plans they will be guided by greater wisdom, discernment and good will than have hitherto characterized previous efforts.

A commission composed of representatives of the A.M.E. and A.M.E. Zion Churches met in Washington, D.C., December the fifth and adopted the following resolutions for the consideration of the people and the preachers:

Whereas, it is evident that the time is at hand and the necessity is upon us for the organic union of the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church. Therefore, be it

Resolved, that we commit ourselves unanimously to this union; that we invite other Negro Methodists who share with us in this feeling and necessity, to join with us in the proposed organic union, and request that they take official cognizance of our action.

And, be it further resolved, that the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, as here represented, proceed to the consummation of the organic union of the two bodies, without prejudice to any other denomination and church in its right to do likewise.

The commission included, for the African Methodist Episcopal Church: Bishop J. Albert Johnson, chairman; Bishop A. J. Carey, Bishop John Hurst, the Rev. A. J. Wilson, the Rev. R. S. Jenkins, the Rev. H. K. Spearman and Dr. John R. Hawkins, secretary. Legal representatives were Judge W. H. C. Hueston and W. O. Tyler.

For the African Methodist Episcopal Zion Church: Bishop J. S. Caldwell, Bishop Geo. C. Clement, Bishop L. W. Kyles, the Rev. F. W. Riley, the Rev. W. A. Blackwell, the Rev. R. R. Ball, Dr. W. J. Trent, R. L. Brokensboro and J. W. Eichelberger.

It will be noted that the C.M.E. Church or any other Methodist Society has been invited to join this proposed organization in its formation. And if they do not do so, nevertheless these churches will go on. Beginning at the meeting in June 1927, the Board of Bishops in the A.M.E. and A.M.E. Zion Churches will meet at the

same places and at the same time. The joint commission on Organic Union will meet the day prior to the meeting in June. In order to canvass the situation thoroughly, sub-committees were appointed: 1. Name, Doctrine, Polity; 2. Episcopacy, redistricting; 3. Departmental, property rights, institutions and interests of that character. These sub-committees are to be composed of three members of each denomination taken from the commissions already appointed. These committees to proceed at once to canvass the districts and report at the June meeting.

UNION OF THE COLORED METHODIST CHURCHES

The union of the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church is a consummation devoutly to be desired. The matter of such union has been pending for more than a quarter of a century

in one form or another. On its face, it looks like an easy matter to merge these two organizations, or, indeed, to effect merger of the three larger separate Methodist organizations composed of colored communicants.

There is no question of race involved, since there is homogeneity of race. All the constituent elements of the three organizations are kindred in blood; at least sociologically, they fall within the same classification. In the next place there are no theological or ritualistic differences which divide them. In the third place, whatever differences in polity, organization and administration exist are of a minor and unimportant character. There are, of course, property interests of considerable value to be taken into account; but the matter of transfer of title in the event of merger presents no difficulties.

The advantages to be reaped from the union of these organizations are unquestioned. It is not within the province of a secular or layman's journal to especially stress the spiritual side of the question. This lies within the province of the spiritual teachers, and, if they are true teachers of religion pure and undefiled, the spiritual benefits will outweigh all

other considerations. From the layman's point of view, the matter of waste involved in the upkeep of three separate organizations when one compact, efficiently manned organization could do the work better and at less expense, and with fewer officers, has great weight.

The commissioners of the A.M.E. and the A.M.E.Z. churches which met last week in this city took orderly and necessary steps which should eventuate in a plan of union to be presented to the general conferences of both churches which meet in 1928.

The membership of both churches should take an intelligent and lively interest in this matter of union. It is a matter of prime importance to the lay member, and his voice should be heard in no uncertain tones on the side of union. A determined and persistent manifestation of concern in favor of union by the layman can not fail to hasten that most desirable result. Here is an excellent opportunity to test the sincerity of those who constantly talk about racial solidarity.

NEGRO METHODIST
BODIES EFFECT
CHURCH UNION

Washington, January 5.—(P)—A union of the American Methodist Episcopal church and the African Methodist Episcopal Zion church was announced here today after a meeting of the joint commission of the two denominations.

Notification of the negro Methodist bodies has been considered for many years, it was said, and the merger will affect a church membership of 1,100,000.

The committee which brought about the union was headed by Bishops J. Albert Johnson, A. J. Carey and John Hurst, of the African Methodist Episcopal church, and Bishops J. C. Caldwell, George C. Clement and L. W. Kyle, of the African Methodist Episcopal Zion church.

CONSTITUTION
ATLANTA, GA.

JAN 5 1927

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CHURCH HISTORY

Washington, March 1. The first colored Baptist Church was organized in 1778 by David George and Jesse Peters at Silver Bluff in Aiken County, South Carolina.

These two men were slaves on the plantation of George Garbin. In 1787, a company of colored people in Philadelphia with the same bishop advised that the Methodists in Philadelphia with union, this same bishop advised that drew from the Methodist Episcopal a vast majority of officers and lay Church (white) "in order to avoid men favor organic union, and are certain humiliating discriminations practiced against them," and occupied a chapel built by Richard Allen, who in April, 1816, became the first bishop of the African Methodist Episcopal Church.

AFRICAN AND ZION METHODIST BISHOPS AND OFFICERS TO MEET IN PITTSBURGH, JUNE 21

Reporter

Chicago, Ill., May 17.—(By A. N. P.)—During the ~~21st~~ ^{22nd} annual gathering of the A. M. E. Church in Quinn Chapel, attended by Bishop Vernon, Gaines, Gary, President Jones of Wilberforce, Bishop Clement, of the A. M. E. Zion Church, President Jones of Wilberforce University, and many others, one of the leading topics discussed informally was church union.

All of the bishops of the A. M. E. and A. M. E. Zion connections, general officers, prominent ministers, laymen and interested friends, will gather in Pittsburgh, June 21, for separate and joint sessions in developing the program of denominational union. This promises to be one of the most historical gatherings of religious bodies ever held in America.

The various commissions, made up of representatives of both denominations, are working on the various phases of union. One of the chief discussions is that of a name for the combined churches. Several have been suggested, the one which seems to meet with greatest favor is "United Methodist Episcopal." According to one of the prominent bishops on the commission: "There is no Methodist church body having this name, and it is one that will permit any other Methodists to join us at a later date, if they so elect.

"With this change, 'African' would be dropped from one denomination and 'Zion' from the other, and we would retain the basic name of 'Methodist Episcopal.'

While there is still some small opposition in both denominations relative to the consummation of the union, this same bishop advised that the union of the denominations would cut down large overhead expenses, and enable ministers to receive larger salaries, thus opening the way for a type of religious leadership that will help religious work to go forward with largely increased efficiency.

It is estimated that no less than 2,000 will attend the Pittsburgh gathering. The sessions will be held in Bethel A. M. E. Church.

CHICAGO METHODISTS BUY 2½ MILLION DOLLAR CHURCH

CHICAGO.—What has been declared the most significant and largest financial transaction ever undertaken by any church was consummated here this week when the congregation of Bethel A. M. E. Church purchased the Mount Sinai ~~Temple~~ ^{Confederate} Jewish synagogue, which was attended by Julius Rosenwald, and located at Forty-sixth and South Parkway, for \$450,000. The purchase was made outright and did not involve any ~~other~~ ²¹ properties owned by the church.

The new place of worship of the Bethel congregation is valued at \$2,250,000, the building occupying a half block on Forty-sixth street and a like frontage on South Parkway. The church proper seats 3,800 people and the pipe organ is valued at \$125,000. The community house, which adjoins the church, contains lecture rooms, assembly halls, a well-equipped gymnasium, a library and seventeen classrooms.

The acquisition of this property has met with the hearty approval of not only the congregation of the Bethel A. M. E. Church, but of Chicagoans in general, and is looked upon as another indication of the Negro's continual progress in Chicago.

AFRICAN METHODISM— A NEGRO INSTITUTION

The holding of the South Florida Conference of the great A. M. E. church in Miami, this week, brings vividly before us the picture of Richard Allen, the stalwart founder of Methodism, a builder who laid well the foundation upon which has been erected the greatest institution within the race. The great church started as ~~a protest~~ ^{an} ~~co-~~ ^{part} against the discrimination which the Methodist church practiced in segregating the Negro members in communion.

The indomitable Allen, with a few faithful followers laid the corner stone in 1816 at Philadelphia. Today the beneficent influence of this great disciple of the Lowly Nazarene has spread around the world, dispelling forever any doubt in the Negro's ability to work out his own religious and educational development. Imbibing the precepts of the Master of Men, he in turn instilled by his own unselfish example these teachings into his successors, Paine, Lee, Turner, Flipper and our own matchless Hurst.

The enemies of the race have told the Negro for three hundred years that he cannot co-operate with his fellows. This insidious propaganda, which Negroes themselves have helped to spread, has been exposed, contradicted and proven false, by this great church, which today stands triumphant before the world, as an enduring monument to the ability of the Negro to co-operate.

African Methodism began with a few valiant followers at a time when more than 99 per cent of the Negroes in America were slaves. The founders of the church had no wealth. Today, the churches are in evidence in every part of America and many parts of the world, and are numbered by the thousands. The followers are numbered by millions and heathens of other lands have been reached by the gospel thru the medium of their own race.

This great church has been mindful of the need for education to the superlative degree. Many institutions of learning have been organized and maintained to enlighten and develop men and women of the race for service to the race and to humanity. Such colleges as Paul Quinn, Western University, Shorter, Paine, Lampton, Turner, Bethel, Kittrell, Allen, Wilberforce, Morris Brown and our own Edward Waters College have stood and are standing today as beacons pointing the way to Service, Thrift and Co-operation, proclaiming to the world that the object of Liberty is to enlighten the world.

Church-1927

Unification of A.M.E. and A.M.E.Z.

THE UNION OF TWO GREAT CHURCHES

The conduct of the two great denominations which now are making plans for the first gigantic merger between churches ever recorded in Negro history, has been such as to commend their founders and present heads to all who now view this new plan of theirs. And that they have decided to combine and have gone systematically about doing the job is the expected thing to those who have followed their conduct generally. There will be general agreement on the part of thinking members of the race, both with the decision to combine and with the very systematic manner in which the plans are being made.

It is probable that there is no greater amount of waste in any of the avenue of our racial life than in our churches. The duplication of effort, the great amount of division among creeds and congregations, the competition in church building and in the establishment of schools, all of these things can be improved to such an extent that there will be far greater efficiency in the service of the dictates of a Divine Creator than are now apparent. And The Express ventures the opinion that the successful culmination of the plan of merger of The A. M. E. Church and The A. M. E. Zion Church will point the way to still other combinations which will prove beneficial to the race generally.

The criticism of our people to the effect that they are more pious than sensible is well placed in the realization of the tremendous amount of inefficiency which is found in our Church life. The tremendously large number of small Churches and Church projects, the corresponding lack of adequate support for well trained ministers and well disciplined and equipped schools, the naturally attendant lack of progress of the people generally can be traced to this too great division of effort. And it is natural to feel that one of the best means of remedying this condition is to be found in the combination, where possible, of the projects and denominations. And in this connection, the Express ventures the expression of the hope that the successful combination of these two Methodist denominations will lead to the study of some means of a combination of the two warring elements of the Baptist Church among us. Could these two combinations be successfully carried out, there would be opened a new and unbelievably larger outlook of development for the race as such. And the time has come when the possession of the spirit of the real Christ must make itself manifest in the efficiency of those who call themselves His servants. Too long we have been prone to feel that organization in the name of God was sufficient and that there was no need of doing more than that. In so far as that may be true, The Express agrees with the general public. But it goes farther and maintains that organization in the name of Christ also pre-supposes that there will be evidence of the possession of that spirit as exemplified in efficient service to men and society and in the safeguarding of the tremendous resources of all sorts which

are now being wasted in a large degree by those who compose these Christian organizations. The merger of these two Churches seems calculated to do this in large measure. And in so far as it proves successful, The Express hopes that others will see the need of doing likewise.

SEE COMPLETE AGREEMENT IN PLAN TO UNIONIZE TWO METHODIST CHURCH GROUPS

By HARRY B. WEBBER

Pittsburgh, Pa., July 1.—The second step of the proposed organic union of the African Methodist Episcopal and the A. M. E. Zion churches was taken here last week when the Bishops' Connectional Councils of the two denominations, following separate and joint sessions, issued a long report covering practical details of the "United Methodist Episcopal church," the name of the combined body. The joint commission on organic union met in secret session Tuesday morning at 11 o'clock in Bethel A. M. E. church on Wylie Ave.

After devotional exercises Bishop G. C. Clements of the Zion church made a formal statement to the effect of the meeting. The minutes of the last meeting, held in Washington Jan. 5, were read by Secretary John R. Hawkins. In the absence of Rev. R. R. Ball, Prof. J. M. Eichelberger of Chicago acted as secretary. The following summarizes the reports submitted and adopted and announced at a joint public session of the two denominations held at Avery Mission A. M. E. Zion church on the North side Friday morning at 10 o'clock.

Must Select Names

The report consists of the statements of three groups, A, B and C. The first is the committee on name; second, policy of government, and third, administration. Following a meeting of this committee in Chicago on May 10 the following conclusions were reached:

The two churches would unite under a name universal in meaning and not confined to any race or country. The name would satisfy all groups of Methodism so that any additional group could enter the combined church at any time. The words "African" and "Zion" would be eliminated from the new name so as "not provoke bitterness or any feeling that in uniting one church has priority over another." The name proposed is "United Methodist Episcopal Church." Policy and government of 14th and 15th combine all work in the union would conform to Methodist usages and it would be left to the all of Alabama. The 16th and 17th first united general conference to of Mississippi. The 18th includes all

tucky and Indiana. The 21st and 22d combine all the work of the two churches in Florida, making two districts. The 23d combines the work in Arkansas. The 24th combines the work in Louisiana. The 25th combines Oklahoma and the northwest Texas conference. The 26th includes part of Michigan, Ontario, Nova Scotia and a combination of New England, part of west New York and New York. The 27th includes the Pacific coast states, California, Puget Sound, Washington and the southwest Rocky Mountain conference. The 28th includes Bermuda, West Indies and South America. The 29th includes West Africa, and the 30th all of South Africa.

To Have 30 Bishops

According to this arrangement 30 bishops would be in charge of the 30 districts.

JOINT COMMISSION REPORT ON OR- GANIC UNION

Pittsburgh, Pa., June 21, 1927—Pursuant to call the Joint Commission on Organic Union representing the A. M. E. and A. M. E. Zion Churches, met at 11 a. m., in Bethel A. M. E. Church, Wylie Avenue and Elm Street.

After devotional exercises, Bishop G. C. Clement made a formal statement to the effect of the meeting.

The minutes of the last meeting held in Washington, D. C., on January 5, 1927 were read by Secretary J. R. Hawkins, approved and ordered filed.

In the absence of Rev. R. R. Ball, Prof. J. W. Eichelberger was asked to act as one of the Secretaries.

After which the following reports were submitted and unanimously adopted:

Report of Group A

Pittsburgh, Pa., June 21, 1927. To the Joint Committee on Organic Union of the A. M. E. and A. M. E. Zion Churches:

We, your Committee on Name, Policy of Government and Administration, hereby submit to you the following report:

On May 10, 1927, said Committee met at Quinn Chapel, Chicago, Ill., and thoroughly deliberated upon propositions with reference to the name and policy of Government and Administration submitted to it, and after being duly advised with ref-

erence thereto, decided upon the following recommendations, which are hereby made:

1. That the A. M. E. and A. M. E. Zion Churches unite under a name that will be universal in meaning and not confine us to any race or country.

2. That we unite under a name that will satisfy all branches of Methodism and still be an Episcopal Methodist Church, so that any group and all groups of Methodists may and will always feel that the door will always be open to it or them to unite with us in a wholesomely militant Methodism.

3. That we unite under a name that will not provoke bitterness or any feeling that in uniting one church has or will have priority over the other, and to that end the words "African" and "Zion" be eliminated from consideration in determining a name.

4. That we unite under the following name: "United Methodist Episcopal Church."

5. That policy of government and administration of said union conform to general Methodist usages and that it be left with the first United General Conference to adopt a discipline to govern the new body.

6. We recommend that the next General Conference of the A. M. E. Church appoint a committee and the next General Conference of the A. M. E. Zion Church appoint a committee to represent each of said churches in preparing a proposed discipline to be submitted to the first United General Conference and that said committee constitute a joint body and work together in preparing said proposed discipline.

Respectfully submitted,

For the Committee:

Bishop A. J. Carey,
Bishop G. C. Clement,
H. K. Spearman,
F. W. Riley,
W. C. Hueston,
Robert Lee Brokenburr.

Suggestions for Re-Districting the Combined A. M. E. and A. M. E. Zion Conferences

These suggestions are tentative and are based upon only a superficial view of the Conferences of the A. M. E. and A. M. E. Zion Church Annual Conferences. There ought to

a more careful study of the distribution of membership in both churches in all of the territories and also the number of churches and member of Sunday Schools, and the resources and the obligations of the various territories. In order to get thirty districts, it was necessary to divide the work in various states of the South where the population is large and the largest number of churches is located.

We are not able at this time to tell the number of churches the resources or the membership in each Episcopal district, but merely giving a point of discussion.

It is based upon having the same number of Bishops as each church had in the beginning of the present Quadrennium.

Episcopal Districts United Church Conferences

1st District: Philadelphia: part of Philadelphia Conf. of A. and Phila. and Balt. of Z. New York: part of New York Conf. of A. & Z. Cumberland Valley: part of Phila. of A. and Phila. and Balt. of Z.

2nd District: N. New Jersey, C. New Jersey, S. New Jersey: made up of combining work of N. J. Conf. of both churches. Delaware: all Del. of A. and part of Phila. & Balt. of Z.

3rd District: Baltimore, Maryland & Dist. of Col.: part of Phila. & of A. Balt. or Z. and Baltimore of A.

Eastern Shore, Md.: combine all of Sound, Oregon-Washington Confs. S. Eastern Shore, Md.: N. Va., S. Va.: Combine all Va. in both churches and part of E. Tenn. and Va. in Z.

4th District: Ohio, Central, N. Ohio: Combine work of both churches in Ohio and part of Michigan in Z.

5th District: W. Penna. Pittsburgh, W. Va.: Allegheny, part of Ohio of Z. and Pittsburgh, Penn. & W. Va. Conf. of Z.

6th District: Chicago: made up of A. M. E. and part of Michigan of Z. North West: Made up of N. W. of A. Illinois: made up of Illinois.

7th and 8th Districts: Combine the work in South Carolina of both churches in that state and make two districts.

9th and 10th Districts: Combine all work of both churches in Missouri; all of A. in Kansas; part of Missouri of Z. All of Neb. and Colorado.

11th and 12th Districts: Combine

all work of both churches in North Carolina, and make two districts.

13th District: Combine all work of both churches in Texas and Mexico, except Northwest Texas.

14th and 15th Districts: Combine all work of both churches in Georgia and make two districts.

16th and 17th Districts: Combine all work of both churches in State of Alabama, and make two districts.

18th District: Combine all work of both churches in State of Mississippi.

19th District: Combine all work of both churches in State of Tennessee.

20th District: Combine all the work of both churches in Kentucky and Indiana.

21st and 22nd Districts: Combine all work of both churches in Florida and make two Districts.

23rd District: Combine all work of both churches in the State of Arkansas.

24th District: Combine all work of both churches in Louisiana.

25th District: Combine all work of both churches in State of Oklahoma and North West Texas Conference.

26th District: Part of the Michigan Conference of both churches: Ontario Conference of A. and Z.; both churches. Delaware: all Del. of Nova Scotia of A. & Z. New England: Work of both churches. West

27th District: All California, Puget Sound, Oregon-Washington Confs. S. W. Rocky Mountain Conf.

28th District: Bermuda, West Indies, South America.

29th District: Combine all work in West Africa.

30th District: Combine all work in South Africa.

Report of Group C.

Pittsburgh, Pa. June 21, 1927.
To the Joint Commission on Organic Union of the A. M. E. and A. M. E. Zion Churches:

Departments

Your Committee submits the following recommendations for names of departments and titles of officers for the proposed United Methodist Episcopal Church:

1. Dept. of Finance: Sec. 2. Education: Secretary. 3. Publication Mgrs., a. Mgr. Philadelphia Plant; b. Mgr. Charlotte Plant; c. Mgr. Nashville Plant. Foreign Missions Secretary. Auxiliary Foreign Mis-

sions Secretary. 5. Home Missions Secretary. Aux. Home Missions Secretary. 6. Church Extensions: Secretary. 7. Church School and Social Service Endeavors: a. Director of Sunday Schools; b. Director of Christian Endeavor; c. Editor of Church School Literature. 8. Ministerial Relief and Pension Secretary.

9. Editors of Christian Recorder, Philadelphia; Star of Zion, Charlotte, Southwestern Herald, to be located at New Orleans or Dallas. 12. United M. E. Church Quarterly Review.

13. Voice of Missions, editor elected by Board of Missions. 14. Church School Herald, editor elected by Board of Religious Endeavors.

15. Dept. of History & Statistics, with Secretary.

The committee further recommends that the representatives of the present A. M. E. Church and representatives of the present A. M. E. Zion Church be allotted on equal number of recommendations of general officers for election for the first four years of the proposed United Methodist Episcopal Church.

Property Rights

The committee recommends that titles of all property now vested in the A. M. E. Church and in the A. M. E. Zion Churches be vested in the United Methodist Episcopal Church, according to the regular legal process.

Respectfully Submitted,

FOR THE COMMITTEE;

Bishop A. J. Carey

J. R. Hawkins

Jas. W. Eichelberger, Jr.

Following the adoption of these reports there was full and free discussion of various phases of the question and the following recommendations were agreed upon-

First: The record of the actions of this session of the Commission be properly edited by the Secretaries and submitted in due form to the Council of Bishops of both participating bodies now in session on or before Friday, June 24, 1927, for such study, consideration and modifications as may be deemed advisable to meet their approval.

Second: That the suggestions and recommendations outlined in the foregoing reports, with such modifications as may hereafter be agreed

upon, shall form the basis of the report to be submitted to the General Conferences of the A. M. E. and A. M. E. Zion Churches to be assembled in 1928.

Third: That the Chairmen and Secretaries of the two commissions be constituted as a Special Committee with authority to take such steps as may be deemed best to give publicity to this matter and create sentiment favorable to the same.

Church - 1927

Unification of A.M.E. and A.M.E.Z.

Many Said To Have Only Superficial Interest In Organic Union Of Churches

Believe Unity of Two Churches Is Far In

Give the Future

That there were present at the meeting of the joint councils both ministers and bishops of the two denominations whose interests were merely superficial, without heart or intention of advocating such unity on the grounds proposed was brought out in interviews with prominent leaders. The "harmony" exhibited at the joint session here may not be so evident at the meeting of the two general conferences, it was indicated.

"It must be remembered," declared a veteran in the Methodist cause, "that there are men of both denominations favorable to such an organic union, but it must bring about solidification and not the mere throwing off of fragments of Methodism that will later be thorns in a unity consummated solely by legislative procedure and sentimentalism. The truth of the situation is that the unity of the two churches is FAR into the future.

"Such meetings in succession as took place in Avery Memorial followed by some practical plan of federation will bring the desired end. We must come to some reasonable terms of equality according to the strength, power, influence and assets of the bodies," the interviewed continued.

"We must keep together and generate a spirit of real oneness before the seal of legislation can be placed upon such a union."

The joint council and the question of unification was not only of interest to the Methodist denominations, but the entire Christian Church, especially the Protestant group. Perhaps the reason for such universal interest was the prevalent thought that the bishops, themselves, could bring about the unity. Those who did not know the methods of the Methodist Church were doubtless of the opinion that the agreement of the bishops on unification would suffice and that the long and detailed work of having the plans ratified by the annual conferences and local churches would not be imperative.

But every Methodist Conference may have its say and accept or re-

ject the plan. There is no denying the interest this procedure will arouse, and it is believed that once there is a general acceptance it will be universally satisfactory.

The 1928 meetings of the General Conferences of the respective denominations will be memorable. The question of unification has been talked for sometime, but never before has a definite idea been presented. The sessions will be decidedly interesting. Over a million and a half Methodists and the general public impatiently await their decision.

Will History Repeat Itself?

Thirty years ago, during the same week in the identical Avery Mission M. E. Church, the Bishops of the A. M. E. and the A. M. E. Zion Church attempted to link the two Methodist Churches definitely together.

According to the records, however, differences of opinion caused disagreement and the denominations did not unite.

They met again last week at Avery and attempted the same union.

Will history repeat itself?

A.M.E. And A.M.E.Z. Organic Merger Plan to Take Care Of Officers

Commission Sought To Minimize Opposition Likely To Emanate From Internal Political Machinery Of Both Sides

Special to Journal and Guide

Pittsburgh, Pa., July 6.—Much interest is being centered on the proposed organic merger of the A. M. E. and the A. M. E. Zion churches, the tentative plan for which was submitted to the 54th Bishops' Council held in this city a few weeks ago.

It is freely admitted in church circles that the most stubborn obstacles to unification is likely to be the internal political machinery of both sides. The question of who shall fill the offices will loom large in the minds of those now managing the affairs of Negro Methodists and the organic commission has worked out what appears on the surface to be an exceedingly practical plan for taking care of this question.

Departments and Officers elected for the first eight years of the new United Methodist Episcopal Church at the first General Conference of the proposed organic union and at the end of that time the candidates stand on their own merits.

The publication department will have three managers. One located in Philadelphia, another in Charlotte, N. C., and a third in Nashville, Tenn. Officers for the Department of Church Sunday School and Social Service Endeavors to be as follows: (a) director of Sunday Schools; (b) director of Christian Endeavor; (c) editor of Church School Literature. The department of Ministerial Relief and Pension is to have a secretary.

The department of Publications to have an editor of Christian Recorder.

at Philadelphia, Pa.: editor of Star of Zion, at Charlotte, N. C. tor of Southwestern Herald at Orleans, La., or Dallas, Tex.; editor of United M. E. Quarterly Review; editor of Church School Herald—to be elected by the Board of Missions. The Department of History and Statistics to be headed by an Historiographer.

The commission recommends that representative of the present A. M. E. and A. M. E. Zion churches be allocated an equal number of recommendations of general officers to be